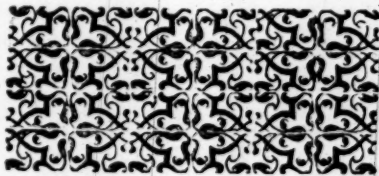


Brackley.  
A N  
ÆTHIOPIAN  
Historie:

*Fyrst written in Greeke by Heliodorus, and  
translated into English, by T. V.*

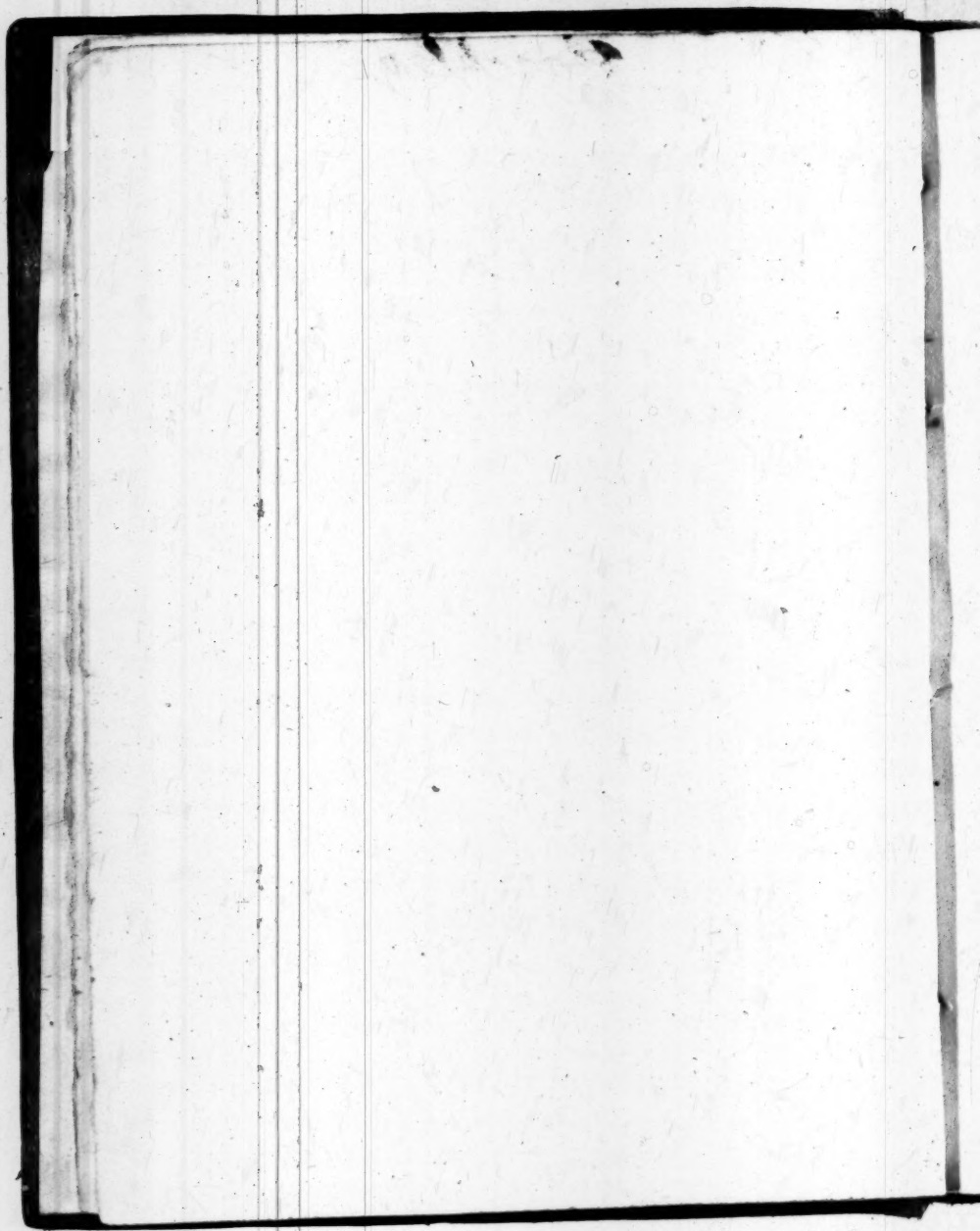
No lesse witty then pleasant: being newly corrected and  
*augmented, with diuers new additions  
by the same Author.*

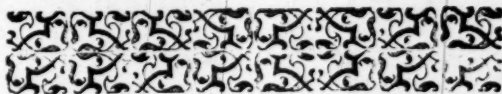
Whereunto is also annexed the Argument of euery  
Booke in the beginning of the same,  
*for the better understanding  
of the Storie.*



Printed at London for William Cotton, and  
are to be sold at his shop, adioyning  
to Ludgate, 1605.







To the Right honorable Edward  
Devere Lord Boulbecke, Earle of Oxford, Lord  
great Chamberlain of England, T. V. wisheth long and  
blessed life, with much increase of  
HONOR.

**A**s they somewhat be more precise than I, (right  
honourable Earle) which would haue Noble-  
men, and such as beare sway and rule in the  
weale publike, to be in all manner of sciences great Ar-  
tistes, and altogether bookish: so do I farre dissent from  
them, that would haue them vnlettred, and flat idiots:  
for the bookish man busily attending his owne study, can  
not carefully enough tender the state. For such is the  
property of knowledge, that it breedeth a contempt of  
all other things in respect of it selfe. As for the igno-  
rant, it is most euident and plaine, that he can haue no  
manner of gouernaunce, or skill of regiment in his head.  
The Greekes in all manner of knowledge and learninge,  
did farre surmount the Romanes, but the Romanes in  
administring their state in warlike factes, and in com-  
monsense, were much their superiours: for the Greekes  
were wedded to their learning alone, the Romanes con-  
tent with a mediocritie, applyed themselves to greater  
things. I doe not denye, but that in many matters, I  
meane matters of learning, a noble man ought to haue  
a sight: but to be too much addicted that way, I thinke  
it is not good. Now of all knowledge fit for a noble gen-  
tleman,

## THE EPISTLE.

*tleman, I suppose the knowledge of Histories is moste  
 seeming. For furtheringe whereof, I haue Englished a  
 passinge fine, and witty Historie written in Greeke by  
 Heliodorus, and for right good cause consecrated the  
 same to your honourable Lordship. For such vertues be  
 in your honour, so hautie courage ioyned with greate  
 skill, such sufficiencie in learninge, so good nature and  
 common sense, that in your honour is, I thinke, expref-  
 sed the right paterne of a noble Gentleman, which in  
 my head I haue conceiued, it nothing did dismay me, or  
 for that I was not knowne to your honour, neyther  
 may it seeme any rash attempt for that cause. For suche  
 is the force of vertue, that she maketh vs to loue, not  
 onely our owne Countrey men by sighte vnknowne,  
 but also strangers, which by land and sea bee seuered  
 from vs. Therefore I beseech your honour fauourably to  
 accept this my small trauell in translating Heliodorus,  
 whom if I haue so well translated as he is worthy,  
 I am perswaded that your Honor will like very wel  
 of. Sure I am that of other translatours he hath bin de-  
 dicated to mighty kings and princes. Therefore accept my  
 good wil (honorable Erle) and if opportunity shal serue  
 hereafter, there shall greater things appeare vnder your  
 honors name. Almighty God giue you increase of honor,  
 and keepe and defend you for euer and euer.*

Your Honors most humble to  
 comma nd,    Tho: Underdowne.



## To the Reader.

**T**ranslated (gentle Reader) not long ago, Heliodorus *Aethiopian* history, which after I had committed to Maister *Francis Coldscke*, my friend, he caused the same to bee published: wherewith (though not well aduised) I was well contented, at that time: but now being by riper yeeres better aduised, I am at thy hand forced, to craue pardon of my boldnesse. I am not ignorant that the stationers shops are so full fraught with bookes of small price, whether you consider the quantitie of them, or otherwise the contentes of them, and that the solenesse of these our dayes rather requirith graue exhortations to vertue, then wanton allurements to leudnesse, that it were meeter to publish notable examples of godly christian life, then the most honest (as I take this to be) historie of loue: yet, for as muche as this once set abroad, cannot be called backe, I thought it meete to make it as perfect as I could, and to reforme it from those so many horrible escapes, as both my absence which sicknesse procured, as also the vnskillful negligence, or vnskilfulnesse and negligence of the Corrector or Printer, or both, haue filled it withall. For this cause haue I (though vnwilling) viewed it againe. If I shall commend the reading of it to any, I might finde other better to be commended. If I shall compare it with other of like argument, I thinke none commeth neere it. *Mort DARTHUR*, *Arthur* of little *Britaine*. yea, and *Amadis* of *Gawle*. &c. account violent murder, or murder for no cause manhood: and fornication and all vnlawful luste, friendly loue. This booke punisheth the faultes of euill doers, and rewardeth the well liuers. What a king is *Hydaspes*? What a patterne of

## TO THE READER

of a good prince? What happy successe had he? Contrariwise, what a lewde woman was *Arface*? What a patern of euill behauiour? What an euill ende had shee? Thus might I say of many other. But although gentle Reader I might well defend the edition of it with good reasones and many, yet had I rather excuse it. By this meanes I hope I shall best satisfie all, and least offende those whom I most desire to please, those I meane whose iudgements are soundest, and farthest from corruption. Fare-well: and God graunt that my labour be profitable to all, (for I feare not, but that it will be pleasant to many) and that none thereby take occasion of offence or dooinge amisse. What I haue done heerein, conference with the former edition wil declare. The notes in the margent wil wel supply the want of a Table. Farewell.

## The author out of the Latine

*Translation.*

**H**Eliodorus Emefenus Sophista, the sonne of Theodosius, seemeth to be he of whom Philostratus maketh mention, calling him an Arabian, for that I suppose, those Countreyes are neare the one vnto the other. For Emefia (which is also called in the mappes Emefos) is a Citie of Phoenicia. And thus much may you gesse of the Author, both by that Philostratus hath written, and by the matter also declared so largely. For although the thinges contained in the History be altogether fained, yet are they by him made to agree verie pleasantly. In the stile is much exquisite diligence, yet doth it bring with it a certaine delightful oblectation, vniued, as is meet in such an argument, with singular mirth.


# THE ÆTHIOPIAN

*hystory of Heliodorus.*

THE FIRST BOOKE.

*The Contents.*

Wherin is declared the taking of Theagines and Cariclia by Thyamis Captain of the thecues of Egypt, and howe they were brought into their countrie, which is called the Pasture, where, in Thyamis his house, they sel acquainted with Cnemon a Græcian, who telleth an excellent tale of his estate. After this is declared the taking of Thyamis by Mitranes, and the burning of the Island, and this did Nausicles by a great summe of money, procure Mitranes, captaine of the watches to doe, because Thermutes one of Thyamis his men, had taken from him a loue of his, named Thisbe, which hee brought to Athens.

 S Soone as the day appeared, and that the Sunne beganne to shine on the tops of the hills, men whose custome was to liue by rapine and violence, ranne to the top of a hill that stretched toward the mouth of Nylus, called Heracleot: where standing a while they viewed the sea vnderneath them, and when they had looked a good season a farre off into the same, and could see nothing that might put them in hope of praye, they cast their eyes somewhat neare the shoare: where a shippe, tyed with Cables to the maine land, lay  
at



## *The Æthiopian History*

at roade, without sailers, & full fraughted, which thing, they who were a far off might easily coniecture: for the burden caused the shippe to drawe water within the boardes of the decke, but on the shore every place was full of men some quite dead, some halfe dead, some whose bodies yet panted, & plainly declared that they had bene a battell fought of late. But there coulde be seene no signes or tokens of any iust quarell, but they seemed to be an ill and unlucky banquet, and those that remained, obtained such end. For the tables were furnished with delicate dishes, some whereof lay in the hands of those that were slaine, being in stead of weapons to some of them in the bataile, so suddenly begunne. Other covered such as crope vnder them to hide them selues, as they thought. Besides, the cuppes were ouerthrowen, and fell out of the hands, either of them that drank, or those who had in stead of stones used them. For that sudden mischiese wrought newe deuises, and taught them in stead of weapons to vse their pots. Of those who lay there, one was wounded with an Arc, another was hurte with the shelles of fishes, whereof on the shore there was great plenty, another was all to cruised with a leuer, many burnt with fire, and the rest by diuers other meanes but most of all were slaine with arrows. To be briefe, God shewed a wonderfull sight in so short time, brewning bloude with wine, ioyning battaile with banqueting, mingling indifferently slaughter with drinkings and killing with quaffinges, providing such a sighte for the theerues of Egypt to gaze at. For they when they had giuen these things the lookinge on a good while from the hill, coulde not vnderstand what that sight meante for asmuch as they sawe some slaine there. but the conquerours coulde they see no where, a manifest victorie but no spoils taken away, a shippe without mariners only but as concerning other things vntouched, as if she had bene kept with a



garde of many men, and lay at roade in a safe harbour. But for all that they knew not what y<sup>e</sup> thing meant, yet they had respect to their lucre and gaine.

When therefore they had determined that themselves were the victors, they drew nere vnto the same: and not being now far from the ship, and those that were flaine they saw a sight moze perplexed then the rest a great deale. A maide indued with excellent beauty, which also might be supposed a goddesse, sat vppon a rocke who seemed not a little to bee grined, with that present mischance, but for al that of excellent courage: shee had a garlande of laurell on her head, a quier on her backe, and in her left hand a botoe, leaning vpon her thigh with her other hande, and looking downeward, without mouing of her head, beholding a certaine young man a good way off, the which was soze wounded, and seemed to lift vp himself, as if he had bin wakened out of a dead sleepe, almost of death it selfe: yet was he in this case of singular beauty, and for all y<sup>e</sup> his cheeks were sprinkled with bloude, his whiteness did appear so much the moze. He was constrained for grieve to close his eyes, yet caused he the maide to looke stedfastly vpo him: these things must they needs see, because they saw her. But as soon as he came to himselfe a little, he vttered these words very faintly. And art thou safe in d my swet hart, quoth he: or els hast thou with thy death by any mischance augmented this slaughter: thou canst not, no not by death be seperated from me. But of the fruition of thy sight and thy life, doeth all mine estate depend. Psea in you (answered y<sup>e</sup> maide) both my whole fortune consist whither I shall liue or die, and for this cause, you see (shewing a knife in her hãd) this was hethereto ready, but only for your recouering was restrained. And as soone as shee had saide thus, she leapt from the stone, and they who were on the hil, as wel for wonder, as also for the feare they

No strange sights makes the cues forget gaine.

The description of a comely maiden.

## *The Æthiopian History*

An euill life  
full of feare.  
A guilty con  
science a con  
tinual terror

had, as if they had bene stricken with lightning, ran euery man to hide them in the bushes there beside. For the seemed to them a thing of greater price, and more beauenly, when she stode vp right, and her arrowes with the sudden mouing of her body, gaue a clache on her shoulders, her apparrel wrought with gold glistered against the Sunne, and her haire vnder her garlande, blown about with the winde, couered a great part of her back. The theues were greatly afraide of these thinges, the rather for that they vnderstode not what that should meane which they saw. Some of the saide indeede that it was a Goddesse and Diana, other said it was Isis, which was honoured there: but some of them said it was some Priestesse of the Gods, that replenished with diuine fury hath made the great slaughter which there appeared, and thus euery mā gaue his verditte, because they knew not the truth. But the haistilie running to the young man, embraced him, wept for sorrow, kissed him, wiped away his blood, and made pitifull mone, being very careful for his safety, which thing when the Ægyptians had sene, they turned their opinions: And as these, said they, the works of a Goddesse: would a Goddesse kille a dead man w<sup>th</sup> such compassion: they determined therfore with theselues, that it was best to take hart of grace, & go know what was the matter. When they had therfore encouraged each other a little, they ran downe, and found y<sup>e</sup> maid busie in dressing the young mans woundes, and comming behinde her suddenly, stode stil, and durst neither speake nor do any thing more for their lines.

When she heard the sound of somwhat about her, & their shadowes before her eyes, she lifted her selfe vp a little, and looked backe, but stoped againe straight, no whit abashed to see the theues in harnesse, but applyed her self onely to bind vp his woundes that lay before her. Such is the force of earnest desire and true loue, it de-  
spiseth

of Heliodorus. Lib.1 Fol 3.

spieseth al outward chaunces, be they pleasant or other-  
wise, onely beholding that which it loueth, and there-  
about bestoweth all diligence and trauell. But when  
the theues passed by, and stode befoze her, and seemed  
that they would enterprise somewhat, she lifted her self  
bp againe, and beholding them blacke coloured & euill  
fauoured, sayde: If you be the sprites of those who are  
slaine here, you trouble vs wrongfully, for most of you  
were slaine with your owne hands. As for vs, if we Que  
any, we did it but in our owne defence, to repell the  
violence which was proffered to my virginitee, but  
if you be men alieue, it seemeth you are theues, as maye  
be deemed by the time you come in, you may doe vs a  
pleasure to ridde vs from these present miseries, and  
by death to finishe this our happie tragedie. Thus  
did shee sorrowfully lament, but they not understand-  
ing what she saide, left them there, accounting their  
owne infirmity, a sufficient garde to keepe them, and  
hasted to the shippe, and brought out that which was  
in the same: euery man bearing out as much as hee  
coulde of gold, silver, precious stones and spcke, not re-  
garding other things whereof therein was great store.  
And when they thought, they had enough, and there  
was such plenty as might seeme to satisfie the theues  
desire, laying the pray on the shore, fell to diuision of  
the same not according to the worth and value of that  
they had, but contented themselues with equalitie of  
weight. As for the young man and the mayde, they  
would take order for them afterwarde. In the meane  
time another company of theues, whereof two horse-  
men were captaines, came toward them: which thing  
as soone as those saw that had bene there befoze, not of  
courage to sturre against them, ranne away as fast as  
they could, without taking with them any parte of the  
pray, & they might giue their enemy no occasion to pur-  
sue them. For they were in number but ten, and those

Death end  
of all misery.

## The Æthiopian History

See the event  
of a comely  
personage.

who came vpon them, were three times as many. And now was the maide a prisoner againe, but yet, not in durance at al. The robbers although they hasted to the spoile: yet partly, because they knewe not what those thinges signified which they sawe, and partly also for feare stayed themselues a while, thinking that the former slaughter had bene made, by the thieues that had bene there before. But when they beheld the maide, though strangely, yet seemly appalled, which despised those dangers that hanged ouer her hed, as though they had bene none, and altogether imployed her trauel to ease the young mans wounds, and took his griefe as heavily as her owne sorrowe, they were not onely stricken with her beauty and halowines of minde, but wonderfully moued with the comelines of the wounded mans person. Such was the seemliness of his countenance, and talnes of his stature, euen as he lay along asore them. For by this time was he a little amended, and his personage had recovered his olde handsomnes againe. At length after they had behelde them a good while, and he dyew neare who was their maister, hee laide hand on the maide, and bad her arise and followe him. She, although she vnderstood not what he said, yet coniecturing what he willed her to doe, dyetwe the young man with her, otherwise she woulde not onely not depart from him, but poynting with a knife to her heart, threatned that she woulde kill her selfe, if they caried them not both togethers. Which thing, when the maister partly by her talke, but moze plainly by her gesture, vnderstood, hoping also to vse his further help in great affaires if he might recover his helth againe, alighted himself from his horse, & commanded his harness bearer like wise so to doe and set his prisoners on them, commanding the reste when they had gathered by the pray to followe them, himselfe like a lackie ranne by their side and stayed the byright, if by meanes of their infir-

infirmities they were in danger to fall. Surely this deed was not without much glorie, for hee, who was their master, waited vpon them, and he who took them prisoners, was content to serue them. Such is the appearance of very nobilitie, & the force of conuincing, which can subdue the disposition of theeeues, and bying vnder the wilde and sauage. When they had gone aboute a sirteene furlongs, by the Sea side, they turned down straight to the fote of the hill, and left the Sea on their right hand. And hauing gone ouer the top of the saide hill, they halted to a Doole that laye on the other side thereof, the maner thereof was thus. The whole place is called the pasture of y<sup>e</sup> Egyptians, about the which is a lowe valley, which receineth certain exundations of Nylus, by meanes wherof it becomuneth a pole, and is in the midst very deepe, about the bymnes wherof are marshes, or fennes: for looke, as the shore is to the Sea, such is the fennes to euery great Doole. In that place haue the theeeues of Egypt, how many soeuer they bee, their common wealth. And for as much as ther is but a litle land without the water, some liue in small cottages, other in boats, that they vse as wel for their house, as also for passage ouer the pole. In these do their women serue them, and if needs require, be also brought to bedde. When a child is bozne first, they let him suck his mothers milke a while: but after they feede him with fishes taken in the lake, and rosted in the hoate sunne. And when they perceiue that he be- ginnes to goe, they tie a corde about his legs, & suffer him but onely to go about the boate, teaching him euen at the first after a new fashon to goe by a haulter. And thus what rudeselby so euer is bozne & bred in the pole, accounteth the same his countrey, and a sufficiēt defence for the safetie of theeeues. And for that cause al such people come thether very fast, for they all doe vse the water in stead of a wall. For eouer the great plere

What true nobility can do.

The place & abode of the Egyptian robbers described, with the government and maner of life.

The education of their children.



## *The Æthiopian History*

How they be  
descended.

The captains  
habitation.

of rade that groweth there in the wozy ground, is in manner as good as a bulwark unto them. For by deuising many crooked & cumberous wayes, thzough which the passages to them by oft vse are very easie, but to o-ther hard, they haue made it as a sure defence, that by no sudden inuasion they may be endamaged. And thus much as touching the Lake, and those Roges that inhabit the same. About the sun setting comneth home their Captaine with all his retinue. Then toke they the young couple from their hozles, and layd their pray aboute certaine Boates, and the rest of the Robbers that tarped at home, which was a great sort, ranne to meete the Captaine from out of euery part of the sennel, and welcomed him as if he had bene their king. But when they considered the multitude of the spoiles that they had wonne, and sawe the beautie of the maide to be so heauenly a thing, they gessed that their companions had robbed some church, & that they had brought away the Priest of the Goddess, or rather the lively picture of the Goddess her self. And thus they coiectured by the maide, because they knewe not what had bene done. And therefore they gratulated their Captaine in heartie wise, for his valiant exploite, and so brought him into his owne house, which was an Ilande farre from the rest, separated to his onelie vse, and a few o-ther, who most commonlie vsed to keepe him company. Whither after he was brought, he commanded the o-ther to depart euerie man to his owne house, charging them the next day all to waite vppon him. Him selfe with a fewe other that taried with him, after they had made a short supper, deliuered the young folkes to the custodie of a Grecian, whom he had taken a few daies befoze, that he might be their interpreter, letting them haue a corner of his owne house, not far from his lodging, with commaundement, as well diligentlie to see to the wounded yong man, as curiouslie to loke to the maid,

of Heliodorus. Lib 1. Fol.5

maide, that she by no meanes should be annoyed. But  
 he, what with his former trauel the day before and also  
 with care of his present affaires, fell a sleepe. And when  
 all was whist in the marish, and euerie man at rest, the  
 maid toke that occasion, and absence of men, to be a fit  
 time, to lament and waile, and the rather for that in the  
 night, she coulde neither see or heare any thing, that  
 might comforte her, but contrariwise moue her to sor-  
 rowe: when therefore with her selfe secretly shee had  
 wailed alone (for she was by the Captaines commaunds  
 Cariclia her  
 dement seperated from companie, and laid in a simple  
 pittifull com-  
 bedde) and wept verie bitterly. Apollo (said shee) howe  
 much more grievous punishment doest thou take of vs  
 then we haue deserued: Hast thou not beene sefficient-  
 ly reuenged on vs, with that that is past: For as much  
 as we are farre from our friendes and kinsfolkes, and  
 that we were taken by Pyrates, and subiect to six hun-  
 dred dangers more by Sea, but that nowe againe we  
 must on the Lande fall into the handes of theues and  
 robbers: beside, who knoweth whither any thing worse  
 is like to light vpon vs: when wilt thou make an end:  
 if in death, that shall be void of iniurie. Oh that death  
 would like me well: but rather then any man should  
 filthily knowe me, which Theagenes neuer did, truly  
 with a halter I woulde ende my life, reseruing my selfe  
 pure and chaste (as hitherto I haue done) euen vnto  
 death, and thereby gaine a beautifull Epitaph for my  
 singular virginitie, and no iudge shall be so cruell as  
 thou. While she spake thus, Theagenes willed her to  
 be content, and saide: Mine owne deare heart and on-  
 ly ioye Cariclia, cease your mourning, I knowe you  
 haue iust cause to complaine, but in your thus doing,  
 you displease God a great deale more then you thinke,  
 neither haue we neede to prouoke God to wrath, but  
 rather to pray, for that which is mightier, must with  
 Theagenes  
 comforteth  
 Cariclia.  
 prayers, and not with accusation be appeased. You giue  
 me



## The Æthiopian History

me indeed god counsell (quoth she) but I pray you tell me how you fare: Better (said he) then I did yester night, since this yong mā trimmed my wounds, whereby the burning heat of them is wel cooled. Yea (qd. he) who had the charge to looke to the) in the morning you shal see they shalbe in better case, for I wil prouide such an hearbe for you, y with three oyesings shal heale vp your wound. And this I haue proued true by experience, for if any that were vnder this captaine since I was taken prisoner, in any conflict hapned to be wounded, he neuer needed many daies to be cured. For y I am greatly moued with your estate, you need not maruell at al, for you seeme to be in as ill case as I, & I haue the more compassion on you for that you be Grecians, because also I my self am a Grecian borne. A Grecian, oh immortall god, cried they out sodainly for ioy, a Grecia indeed both in tongue and country. Hereafter we trust to haue some respite from our mishaps. But what must we call you, saide Theagenes? Cnemon, answered hee. Of what part of Greece said Theagenes? Of Athens answered he. And how came you here, said Theagenes? Peace I pray you (quoth he) & ask me that question no more, let vs leaue y to such as write tragedies, neither at this time would I gladly encrease your sorrows, by repeating mine, besides that, the night is so far spent, that the rest would not serue to tell you the same, and we haue great need to take rest, and sleepe after our great trauel. But when they wold not cease, but were still very instant to haue him tell y same, accounting it a great comfort, to heare any man haue as ill luck as they had themselves. Cnemon beganne in this sorte. My fathers name was Aristippus, hee was bozne in Athens, one of the vpper Senate, as rich as any comoner in the Citie, he, after the deceasse of my mother applied his minde to marrie againe, thinking it an vnreasonable thing for me, his onely sonnes sake, still to be

Cnemon his  
excellēt tale.

be of an vncertaine and doubtfull mind. We both ther-  
fore bring home a little woman somewhat fine, but pas-  
sing malicious named Demegeta, as sone as shee was  
married, she reclaimed my father all to her owne lure, &  
made him do what she list, entising the olde man with  
her beauty, & was very curious in many other points,  
so; if any woman euer knew how to make a man mad  
of her, shee was better skilled in that art, then any man  
would thinke, but especially when my father went  
so; th she would be so; rowfull, and run to him when  
he came home, and blame him much so; his long tar-  
rying, and not stick to tell him, that shee woulde haue  
died, if he had tarried neuer so little longer: At euery  
worde woulde shee imbrace him, and moist her kisses  
with teares, with which meanes my father was so be-  
witched that he neuer was wel, but whē he either had  
her in his armes, or els looked vppon her: about all o-  
ther, shee woulde haue mee in her sight, as if I hadde  
bene her owne sonne, by this meanes also makinge  
Aristippus to loue her the better. Sometimes wold she  
kisse me, oftentimes woulde shee wish, that shee might  
passime her selfe with me, wherewith I was wel cōtēt,  
mistrusting nothing lesse, then that shee went about,  
maruelling also that shee bare such a motherly affec-  
tion toward me. But when she came to me more wa-  
tonly, and that her kisses were more hote then besie,  
med an honest woman, & her countenance passed mo-  
desty. then many things caused mee to suspecte her,  
therefore I conueied my selfe away, & woulde nothing  
regarde her faire wordes I will lette other things  
passe, which would be too long to tell, by what means  
shee went about to winne mee, what profers she made,  
how sometime shee would cal me her pretty boy, some-  
time her sweet heart, then her Weyze, after, her owne  
life, last of all to these her fair names, would shee adde  
many enticements with special consideration what I  
li

what meanes  
inconstant  
women vse  
to allure and  
also deceiue  
men.

His honest  
disposition

## The Æthiopian History

The Atheni-  
ans feast cal-  
led Quinquag-  
tria.

Demeneta  
inuenteth  
how to grieve  
Cnemion.

liked best : so that in graue affaires she would be haue  
her selfe like my mother, but if she list to dally, then  
would she manifestly declare her loue. At length such  
a chance befell, when Pallas high feast called Quinquag-  
tria was celebrated, on which the Atheniens were ac-  
customed to consecrate a shippe by lande, and I (so I  
was not then fiftene yeares olde) had sung the vsuall  
Hymne of her praise, and done other ceremonies, and  
rites due to y<sup>e</sup> same, eue as I was attired in my robes,  
& my crown on my head, I came home, she, as soone as  
she espied me, was by and by distraught of her wittes  
and not able with policie to couer her loue any longer,  
but for very desire ranne to mee, and toke me in her  
armes, and sayde, Oh my young Hippolitus, and my  
deare Theseus? In what case was I then thinke you,  
who euen now am ashamed to tell you the same. That  
night my father supped in the castell, and as it often  
happeneth in such company, and publique resort, he de-  
termined to lie there all night : that night she came to  
me, & strived to haue an vnlawful thing at my hand.  
But I with al my power withstood her, and regarded,  
neither her flattering wordes, nor faire promises, no,  
nor her threatnings : wherefore, fetching a sighe from  
the bottom of her hart, for that time departed, but w<sup>h</sup>  
in two nightes after, like a mischeuous queane shee  
sought all meanes possible to entrappe me, And firste  
of all, shee kept her bedde, and when my father came  
home, and asked her how she fared, made him answer,  
that she was sick, but when he was very importunat,  
and desirous to knowe what shee ailed : The goodlye  
young man (said shee) that loued me so well, Sonne to  
vs both, whom I (the G D D know) loued a great  
deale better then you, when he perceiued by certain to-  
kens that I was greate with childe by you, whiche  
thing I concealed from you (vntill I knewe the cer-  
tainty my selfe) and wayting for your absence, when

I counselled him, as my manner was, and perswaded him to leaue haunting of Harlots, and too much drinking (which thinges I knew well enough, but would neuer tell you of them, least thereby I should incurre the cruell suspicion of a Stepmother with you) while I say, I talked with him of these thinges alone, no more but he and I, least he should be ashamed, I wil not tell the worst, for I am abashed so to doe, nor in what manner he reuled both you and me, lastly spurned me on the belly, and this is the cause of my being in such case as ye see. As soon as he heard this, he said nothing, nor asked no questions, neither gaue me leaue to speake for my selfe, but being perswaded, that she, who loued me so well, would by no meanes helpe me, as soon as he found me in a certaine corner of the house, buffeted me with his fistes, and calling his seruants together, scourged me with roddes, and would not suffer me to know (which all men do) why I was so cruelly beate. When his anger was coled, and he come againe vnto himself, I said to him, father, yet now at length I pray you tell me why I haue had so many stripes, where to he became worse incensed: Oh cleanly dissembler (said he) thou wouldst know thine owne fault from mee, hee went in againe to Demeneta, but she not yet content, deuised another trick against me. She had a maid called Thisbe, which could play well on the Virginalles, and was otherwise fair, and a very proper wench. Her she made a scale for me, & commanded her to loue me, & by and by she did so, and where she refused me, oftentimes attempting her before, now she allured me with countenance, beekes, and many other signes. Nowe was I somewhat proud, for that on a sudden I was become beautifull, and indeed one night, when she came to my bedde, thought no scoone to make her come, she liked her intertainment so well that she came againe, and continually haunted my bedde. At length, when I gaue

Aristippus  
rigo toward  
Cnemon.

Womens fa-  
ry dangerous

## The Æthiopian History

gave her counsel to vse circumspectiō in this matter, & take hysde y<sup>e</sup> her mistresse found her not with me. Cnemōn (said she) you seeme to be too simple. if you count it a dangerous matter. for me being a bonde maide bought with money, to be taken a bed with you what punishment thinke you her wor<sup>thie</sup>, that possesseinge her selfe a free womā and lawfully married hath a husband and yet plaieyth the nau<sup>t</sup>ipack: Peace (quoth I) I cannot beleue y<sup>e</sup>. Pes (said she) if you wil, I will deliuer the adulterer to you. euen in the deebe doinge. If you will so do (quoth I) you shall do me a pleasure. With all my heart (saide she) not only for your sake, who hath been iniured by hir tofore, but for mine also, who for that she hath me in ielousie, and vsed of hir very extremely: wherfore if thou be a man, apprehende him. I promised hir I would so do. and she for y<sup>e</sup> time went her way. About thre nights after she came, and waked me out of my sleep, & told me that an adulterer was come in, & that my father vpon occasion suddenly was gone into the countrey, and he according to y<sup>e</sup> appointment was gone to bedde to Demeneta, therfore it was expedient for me to hast to bee reuenged, and put on my sword. that the knaue might not escape I did so. and taking my sword in my hand, followed those which carried a candle before, and went to the bed chamber. When I came neare the doore, and perceiued the glimmering of a candle throghe the sluiers, and the doores lockt: Werie angrie as I was, brake vp the doores and ranne in crying out, where is that same villaine, the wor<sup>thie</sup> louer of this chaste Dame: Which when I had said I came to the bed in minde to sea them both, but therewith my father. (O God) leapt out of the bedde and falling on his knees before me, said my sonne haue pittie vppon thy father. spare his white haire. that hath brought thee vp. We haue done thee wrong indeede, yet not so great that there-

Cnemōn de-  
ceiued by  
Thisbe.



therefore with death. thou shouldest be reuenged on me. Giue not so much to thy wrath. He ther by thy fathers bloud imbue thy hands. This with much more spak my father. humbly vpon his knees. desiring me to saue his life. But I as I had bin struk with a thunder bolt. stood still amased. and looked round aboute after Thisby. who had I know not howe conueyed her selfe away. neither had one worde to say. neither coude I tell what was best to do. and in this case my sword fell out of my hands. which Demeneta straite way caught vp. and my father then out of danger laid hands vpon me. and commanded me to be bound. Demeneta in the meane while many waies mouing. and setting him on. did I not tel you this before (cried she) that it was best to lok to the princocks: which would no doubt if time serued attempt some what. I looked in her face. & perceived her mind well inough. And he answered. you told me in deed. but I beleued you not. And thus was I in bonds. and he would not giue me leau to tel him. how the matter was handled. As soon as it was day. he brought me bounde. as I was. before the people. and strewing ashes on his heade. said I brought not vpps my sonne (ye men of Athens) to see him come to this end. but trusting he would be a staffe to stay mine age vpon as soon as he was bozne. I brought him by gentlemanlike. and set him to schole. and when I had wel placed him among our kinsfolkes. and written him in the number of other young men. his equals. and according to the lawes of this Citie. made him one of our Citizens: lastly I led not a very quiet life for his sake. he hath not only forgotten all these things. but also diuersly inured me. & beaten this womā. who according to our lawe is my second wife. At length he came to me by night with a sword in his hand and was no further from being a parricide. but that Fortune hindered him & by a sodaine feare. his sword fell out of his hand. I fle

Cnemon  
bounde.

Demeneta  
stirreth vppe  
his father a-  
gainst him.

Aristip. his  
Oration a-  
gainst his son  
Cnemon.

## The Æthiopian History

to you, and tel you thereof. And although by the Lawe I might with mine owne hand slea him, yet I would not: therfore remit I my whole cause to your discreti- on thinking that I shall do better, if I punish my son, rather by publike law: then priuate bloudshedde: and therewithall he wept, so did Demeneta also, and fained her selfe to be very sorrowfull for my mishappe, calling me an unhappy creature, as truly thec might, being in daunger to die befoze my naturall time, whom euil sprites had stirred against my parents. Not onely did she so much outwardly lament, as she testified y<sup>e</sup> same with her teares, and as though her accusation had bin true, with weeping she confirmed the same. And when I craued licence to speak for my self, the scribe came to me, & propounded this strait question, whether I came to my father, or not, w<sup>th</sup> a sword in my hand, I did (qd. I) but I wil tel you how. Therewith euery mā cryed out, & said, that I ought not to speak for my self: wher- fore some iudged me woorthye to be stoned to deth, other to be hanged, & some to be cast headlong into y<sup>e</sup> dunge- on. Al this while that they were consulting of my pu- nishment, I cried out, oh my cruel stepmother, alas for my stepmothers sake, am I thus troubled, my stepmo- ther killeth me without iudgment, and many marked my words very wel, and began to suspect as it was in deed, but for al that at that time, could I not be heard, such was the tumult and noise of the people and when the voices were reckoned, those, who condemned me to die, were a thousand seauen hundred, whereof the one halfe would haue me stoned, the other caste into the dungeon, the other, of whome was about a thousand crediting somewhat the suspicion that they had concei- ued of my stepmother, gaue sentence that I shoulde be banished for euer, yet those preuailed, for althogh they were fewer then the whole number of the rest, yet for- asmuch as y<sup>e</sup> other voices differed. generally compared with

The true pi-  
cture of a  
Step-mother

Few friends  
in extremity



with euerie one alone, a thousand was the greater number. and thus was I banished from my fathers house, & natiue cuntrie. And for al that, yet was not Demeneta unpunished, but how, you shall hereafter knowe. Now we must fall to sleepe, for it is far in the night, and you had neede to take a great deale of ease. May saide Theagenes you shall more grieue vs, if you tell vs not how this mischieuous woman was punished. With you wil needes knowe, then saide Cnemon, giue eare. I in such case as I was, after I had this iudgement, came to the hauen, & finding a ship redy to depart, sailed to Aegina, for I knewe I had some kinsfolkes there, by my mothers side, when I arriued there and had found those I sought for, at the first, I liued pleasantly inough there, aboute a twenty daies after, coming about as I was wont to doe I walked downe to the hauen, and behold a barke was within kenning. I stayed there a little & deuised with my selfe whence that barke should come, and what maner of people should be in her. The bridge was scant well placed, when one leapt out, and ranne, & embraced me (his name was Charias, one of my cōpanions) and said Cnemon, I bring thee merry tidings, now art thou well reuenged on thine enemy, Demeneta is deade. Charias saide I, welcome, but why doe you not tel me these ioyful newes, but passe ouer them, as if they were not needefull to be knowne, I pray tell me the manner of this reuenge. Surely I feare much that she died not as other folkes do, neither escaped the such death, as well she had deserued. Justice quoth Charias, hath not utterly forsaken vs, according to Hesiodus minde. But although shee wincke a while vppon the misdoedes of menne, and prolong the reuenge a good season, yet at length shee casteth a terrible eye vppon such offendours, who also hath taken iust punishment of the mischieuous Demeneta, whether was any thing either saide or done, whereto by

He goeth on  
with his tale.

Charias briu  
geth Cnemō  
newes of De-  
menetas deth

Iustice thogh  
deferred long  
hits heauy at  
last.

## The Æthiopian History

Aristippus is  
forrowful for  
the losse of  
his sonne.

Demeneta  
loued Cne-  
mon better  
when he was  
gone.

Demeneta  
accuseth  
Thisbe.

Thisbe, for our olde acquaintance, I was not made pri-  
ue. After thine unhappie father had procured thine  
vniust banishment, repenting of that hee had donne,  
conuiced himselfe to a certaine solitary manner of his,  
from the company of men into the countrie, and there  
liued eating (as the Proverbe saithe) his owne harte  
out. But the straight way became madde almost, and  
with more hot desire loued thee absent, neither at any  
time ceased she from sorrow, as though she lamented  
thy chauce, but rather in doede her owne mishappe,  
(and oh Cnemon, my pretty Boye, daye and night  
woulde she crie) callinge thee her owne life, in so much  
that when women of her acquaintance came to visite,  
and comfort her, they wondred greatly, that thee a  
Stepmother, shoulde beare such motherly affection to-  
ward thee, but she woulde make them aunswere, that  
it was a greater grieffe to her, then, that by any com-  
fortable words it might be asswaged, and, that few  
of them knew what a cosse it was to her hart, and when  
she came againe to her selfe, thee woulde much accuse  
Thisbe, in that she had not serued her well: Wh howe  
ready art thou (would she say) to dooe mischief, who  
hast not now helped me in my loue, but rather caused  
me to lose, in the turninge of an hande, my most ioy,  
neither grauntedst thou me anye time to chaunge my  
minde: and therewith gaue manifest tokens, that she  
woulde doe her some harme. She perceiuinge her to  
be very wroth, and almost ouercome with sorrow, and  
prepared to do some great mischief to her, being sette  
on, aswell w<sup>th</sup> anger, as loue, determined to preuent hir,  
and by beguiling her, to prouide for her owne safetie.  
Wherefore she entred in to her and sayd, what a do is  
this mistresse: and why do you accuse thus your maid,  
for my part I haue alwaies heretofore done, and even  
now also did as you commanded me. If any thing hap-  
pened not according to your minde, you must ascribe  
that

that to fortune, and if now also you will commaunde me to deuise some remedie for your present sorrow, you shall easilie perceiue, you shall not want my god Will. What remedie (replied she) is there possible to be found seeing he who cann doe the same, is by distance of place separated from me, and the vn hoped for lenitie of those that gaue sentence of him, hath killed me: for if he had bene stoned, then also in me, had bene quenched, and dead the blasing flames of my burning desire. For, whose hope is past, is taken from the heart, & that which is looked for no more, causeth grieved mindes to, intermit al manner of sorrow. Now me thinketh I see him, and in his banishment heare him, how he casteth in my teath the vniust guiles that I insnared him with as a thing shamefully done, so that I blush to speake to him: sometime me thinketh he comes toward me, and I shall inioy him: sometime I determine to go toward him, in what coast of the world soeuer it be.

These things set me on fire: these things make me mad. But, oh ye Gods, I haue as I deserue, for why did I not rather with god will seeke to win him, then by craft to compell him: Why did I not rather humble pray him, then like an enemie persecute him: He would not take me at the first, and by god reason, for I was another mans. He feared to defile his fathers bed, but hapily either by time, or faire words, he might haue bin allured to be more gentle vnto me. But I rude and cruell as though I loued no man, & had authoritie to compell him, because he obeyed me not at the first, & so: that he despised Demeneta, whome in beauty he far excelled, haue committed an heynous crime, but W my Thisbe, what remedie is that, which y wouldst deuise for me, or saiest is easie: Distresse (quoth she) many me think that Cnemon is gon out of the city, & territozie of Athens, as he was iudged to doe: But I know well enough, who haue searched all thinges narrowlie for

Tokens of a  
guilty con-  
science.

Thisbe with  
the like craft  
deceiueh hir  
mistresse.

W. is.

your

## *The Ethiopian History*

your sake, that he keepeth himselfe secretly in a certaine place befoze the Citie. You haue hearde of one Arsinoe I knowe well, she that playeth so well on the virginalles, with her he lyeth, for the mayde after his miserie toke him in, promised to goe away with him, and keepeth him at her house, vntill shee can prouide all thinges readie for her iourney. Oh happy Arsinoe (saide Demeneta) both for the former acquaintance which she had with Cnemon, and for the banishment, which she shall haue with him: but what doe these thinges touche vs? Such mistresse, saide shee. I will say, I loue Cnemon & will desire Arsinoe, with whom I haue bene well acquainted a great while, by reason of my art, that she woulde in her stede suffer me to lie with him one night. Which if I shall obtayne, it shall be yours, and he shall thinke you to be Arsinoe, and in her place shall you be with him: and I wil prouide for that also, that when he hath drunke a little, he shall goe to bed, and if you gette that you desire, then shall it be best for you to geue ouer your loue. For in many the first experient hath quenched such earnest desire, for the stede of loue, wherewith we prosecute any thing, is to haue inough thereof, but if this desire shall then also remaine (which God forbide) then shall we make (as the Proverbe saith) a new voyage, and seeke a new waye: in the meane time, let vs apply that which the present opportunitie permitteth. Demeneta allowed, and prayesd this well, and prayed her not to slacke this determination at all. She craued of her mistresse but one day to bring this about, she went to Arsinoe, and asked her if she knewe not Teledemus, she answered, yes. Let vs haue a chamber I praye you quoth she, for I haue promised him this night, hee shall come first, and I will followe as sone as I haue brought my mistresse to bedde. This done, shee went to Aristippus into the Countrey, and sayd to him thus,  
maister,

maister. I come to you, to accuse my selfe, and ready to take such punishment at your handes as your discretion shall thinke good. By mee you haue losse your sonne, not willing indeede so to doe, yet of trueth an helper to the same. For when I perceiued, my mistresse liued not well, but was iniurious to your bedde, fearing not onely my selfe, if the matter came to lighte by any other for keeping her counsell, shoulde haue some shrewde turne, but especially sorrowfull for your mishappe. Who for louinge your wife so entirely shoulde haue such recompence, daring not my selfe to tell you of it, came one night, because no man shoulde knowe thereof, and toulde my younge maister, that there was one, who vsed to play the harlotte with my mistresse, hee thinking that then there had bene one with her in bedde (for hee was vered before by her, as you knowe well inoughe) taking his sword in his hande verie angerie, and not eskeining that I saide: then there was none, but thinking that I had repented mee of bewraying the same, ranke like a madde man to your beddes side, what followed you know, now is the time that you may cleare your selfe of your son, though he be in banishment, and may take reuenge on vs both, who haue done you wrong. I will shewe you this nighte Demeneta (which maketh the matter a greate deale more hainous) lying with her friends in another mannes house without the Cittie. I, saide Aristippus, thou wilt shewe mee this, I will make thee free, and my selfe shoulde reuiue againe, if I were reuenged of mine enimie. I haue bene grieved about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I coulde not conuince it by manifest proofes, I held me content. But what must I do? You know (quoth she) the garde wherein remaineth a monument of the epicures, thither come a litle before night, and tarie for me, when she had

This be accused Demeneta to her maister Aristippus.

The Monument of the Epicures.



## *The Æthiopian History*

Thisbe dece  
ueth her mi-  
stresse.

Demeneta  
is taken.

said this, she returned, and coming againe to Deme-  
neta, make readie your selfe, saide she you must be fine,  
all that I promised you is done. She apparelled her  
selfe, and did as Thisbe commanded her, and when the  
euening was come, she carried her to the place, as was  
appointed. When they came nere the house, she willed  
her to stay a while, and went in her selfe before, and de-  
sired Akinoe to go aside into another house, and lette all  
thinges be quiet, for she said, the yong man was some-  
what shamefast, being but of late inured with Venus  
sportes. She was sone perswaded. Where returning,  
toke Demeneta, and brought her in, and laid her in bed,  
and toke the candle away (least you should knowe her,  
whoe were then in Aegina) and willed her to take her  
pleasure and say nothing, and I (she saide) will fetch  
this yong man into you, for he is making merry herby.  
Thus she went forth, and founde Anstippus at the  
place appointed, and willed him all the way as he came  
to binde the adulterer fast, he followed her, and when  
they were come to the house, hee ran into the chamber,  
and finding the bedde by some light, I haue thee (said  
he) Whou much hated of the Gods: While hee spake  
thus, Thisbe, ran to the doores, and made them giue as  
greate a crash as she coulde, and cried out, O wonder-  
full thing the adulterer is fledde, maister take hede  
you be not deceived again. Peace (quoth he) & be of good  
cheare, I haue this wicked, and mischievous woman to  
I most desired, and thus after he had takē her, brought  
her towards the Cittie. But shee weighing with her  
selfe (as is like) in what case shee was, the beguiling  
of her expectation, the shamefullnesse of her offence, the  
punnishment decreed by the lawes, mozeouer bering  
her selfe because shee was taken in such sorte, but espe-  
cially taking it heauily, that she was thus deluded, and  
flouted, when she came to the pit, which is in the com-  
passe of the place where Platoes scole was, you know it

I am

I am sure, where the Noble men and captains doe celebrate the honoz of such as are deceased, after the manner of our countrey, suddenly pulling her self out of the olde mans hands, leapt headlong into the same, and such an unhappy end had that mischæuons woman.

Demene tas  
death worfe  
than her life.

Then saide Antippus, indeede thy punishment hath preuented the Lawes. The next daye hee declared the whole matter to the people, and scant hauing obteyned pardonne for that daide, hee went to diuers of his friendes, and deuiled with them, by what meanes he might obtaine leaue for you to come home againe. Whether he haue done any thing or no, I cannot tell, for as you see, befoze anye thinge coulde be finished, I sayled hither about certayne businesse of mine owne. Notwithstandinge you ought to bee in good comforte, that the people will consent easily to your returne, and that your ffather shortly will come to seeke you, and fetch you home againe. Thus much *Charias* tolde mee. What followed, and how I cam hither, requireth both longer talk, and time to tel: and therewithal he wept. So did the strangers also vnder colour of his calamity, but indeed for the remembrance of their owne mishaps: and they hadde not ceased from weeping, if sleepe in a manner slyng vpon them, for great desire, had not aswaged their teares. And thus they fell asleepe. But Thiamis (for so was the maister of the theues called,) when they had passed the greatest part of the night quietly, was after troubled with certaine dreames, and therewith suddenlye awaked, for about the time that cocks crow, whether it be for that (as men say) they naturally perceiue the conuersion of the Sun, when hee approacheth near to vs, and so are moued to salute that God or els, for too much heat, or desire of meat, by their crowing, they giue such as dwell with them, warning to rise to their worke such a vision sent from God, appeared vnto him. As he entred into his church at Mem

Two reasons  
why the  
cocks crow.



## The Æthiopian History

Memphys.  
Thyamis his  
dreame.

His interpre-  
tation thereof

phis in his own citty, he thought that all was on fire, & that the altar filled with al kind of beaſts, did swimme with blood, & that the Church porch, the Churchyard, and euery place there about, were filled with the noise, and tumult of men: and that when he came into þe priuieſt place of the Church, the Goddes met him, and gaue Canclia into his hands, and ſaid, Thyami, I com- mit this maid vnto thy fidelitie yet hauing, thou ſhalt not haue her, but ſhalt be vniuſt, and kil a ſtranger, but ſhe ſhall not be killed. After he ſawe this, he was trou- bled in his minde, caſting this way and that way how that which was forſewhed vnto him might be taken. At length, being weary of beating his bzaues therea- bouts, he dzeue the meaning thereof to his owne wil, and conſtrued it thus. Thou hauinge ſhalt not haue her, that is a wiſe, not a maide, any longer. By that thou ſhalt kill, he coniectured to bee meant, thou ſhalt bzeake Himen, whereof for all that Cariclia ſhoulde not die, and thus did he inteprete his dzeame, follow- ing therein his owne luſt and deſire. As ſone as the day appeared, he commaunded the chafe of thoſe who were vnder his iuriſdiction, to come vnto him & chargd them to bring forth the their pray, which by a grauer name he termed their ſpoiles: and calling for Cnemon, willed him alſo to bringe thoſe with him, who were committed to his cuſtodie, as they were thus caried, oh (ſaid they) what ſhall become of vs: and therewith they deſired Cnemon, if by any meanes he might, that hee would help them. Hce promiſed ſo to dooe, and badde them be of god cheare, affirming that their Captaine was not now barbarouſly diſpoſed, but hadde in him ſome gentlenes & courteſie as one that was come of a noble ſtocke, but by neceſſitie compelled to followe ſuch trade of life. After they were brought thither & the reſt of the company made haſt alſo, and Thyamis was ſette in a higher place, then the reſt in the Iſland, which  
he

he appointed the place of their meeting, and had commaunded Cnemon (for he understode by this time the Egyptian tongue perfectly, but Thiamis was not very well skilled in the Greeke) to interpret what he said to the prisoners: my mates (qd. he) of what mind I haue bin euer toward you, you know very wel. For I (as you can beare me witness) although I were the sonne of the priest of Memphis, but frustrate of the Priestly honour, for that my yonger brother by craft beguiled me of the same: when I fled to you the better to reuenge my wrong, and recouer mine auncient estate, by all your voices, made your Captaine, haue hitherto liued with you, & not giuing any speciall honour to my selfe, more then to any of the common sorte. But whether money were to be deuided, I euer loned equality, or prisoners sold, I alwaies brought the sum forth to you, accounting it the office of him, that wil rule wel, to do most himselfe, and take equal part of that is gotten, as others of the company do. Such as were strong, I euer iudged to you, and the feeble sort I solde to make money off. I neuer did wrong to women, for such as were of god parentage, I suffered to depart, either redeemed with money, or else for pittye of their ill hap. and such as were of inferior condition, whom not onely the law of armes made prisoners, but also their continuall use had taught to serue: I distributed to eery one of you, to do you seruice. At this time, of all the spoiles I craue one thing onely of you, this straunge maide, whom all though I might giue vnto my selfe, yet I thought I should do better to take her with al your contents. For it is a foolish thing by constraining a captaine to serue to do any thing contrary to his friends pleasure. Wherefore I craue this good turn at your hands, not for nought, but reuarding you againe in such sort that of all the other booty, I will haue noe parte at all, for seeinge the propheticall sort of men, despiseth the common sort

The oration  
of Thiamis  
to his mates.

The duty of  
a good captaine

Thyamis desireth to haue  
Carichia for  
his share, to  
make her his  
wife.

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Three things  
to be noted  
in choice of  
a Wife.

of women, I haue decreed to make her my companion, not for pleasure so much, as to haue issue by her: and therefore am content to rehearse to you the causes that moue me thus to do. First, she seemeth to be of a good parentage, which a man may easily gesse by the riches found about her. Secondly, for that there is nothing broken with these aduersities, but euen now she also of a heaue stomack against fortune. Lastly, I see she is of an excellent nature, and good disposition, by diuers argumentes: for she doth not onely passe all other in beauty, and modesty of countenance, but also moueth all such as looke vppon her, to a certaine kinde of grauitie, and shall shee not therefore leaue behind her a worthy estimation of her selfe: and which is specially about all that is spoken, to be considered, she seemeth to be the Priestesse of some Goddesse. For euen in her aduersitie, she accounteth it an intollerable and haue nous offence, to leaue off her sacred stoale, and lawfull garland. Can there be therefore any marriage (oh you that be present) more mete, then that a man beeing a Prophet, shoulde marrie one consecrated to some God: All they that were present approued his sayings, and prayed the Goddes to giue him ioye of his marriage. Which thing, when he hearde, he sayde to them againe, I thanke you all, but in mine opinion, it shall not be amisse, if about this matter wee enquire the maydes minde, for if I list to vse mine owne authoritie, my will were sufficient, because it is a needlesse thing to aske their god will. whome a man maye constraine. But in this case, seeing wee intreate of a lawfull marriage, it is conuenient to be done with both consents: and so turninge his talke to them, asked the mayde how she lyked that, which was propounded as touching her marriage, and therewithall willed them to declare what they were, and where they were borne. But she casting her eyes to the ground, first, after a  
god

Thyamis asketh Caricia her opinion and consent to the marriage.

god season lifted vp her head, as though she had pained  
 dictated somewhat, and therewithall looking vpon Thia  
 mis, and with the brightnes of her beauty abashing him  
 more then euer she did before (for by the inward cogita  
 tion of her minde, her cheeks became more redde then  
 accustomedly they were, and her eyes were verie ear  
 nestly bent vpon him) spake thus by Cnemon her in  
 terpreter. It were more meet that my brother Theage  
 nes here should haue told this tale, for mine opinion is  
 that a woman ought to keep silence, & a man amongst  
 men shuld make answer. But seeing you haue giuen me  
 leaue to speake, it is an especial token of your courtesie,  
 that you rather meane by perswasion to attempte that,  
 which is iust, then by force to compell: and the rather  
 because that which hath bene spoken, most touched me,  
 I am constrained to passe these bonds which I prescri  
 bed my selfe, to answer to the Victors question in so  
 great an assemble of men. Wee were borne in Ionia, &  
 are becom of a noble house of Ephesus. When we came to  
 the age of fourteene yeares, by the lawe (which calleth  
 such to the office of priesthood) I was made priest to Dia  
 na, & this my brother of Apollo. But forasmuch as this  
 honour lasted but a yeare, and our time was expired  
 we prepared to go to Delos with our sacred attire, and  
 there to make certaine plaies, and to giue ouer our  
 priesthooe according to the manner of our auncetours.  
 And for this cause was our shippe loaden with golde,  
 siluer, goodly apparel, and other necessaries as much as  
 were sufficient for the expences of the same, & to make  
 the people a publike feast, & thus we losed out of the ha  
 uen, but the parents for that they were olde, and fea  
 red the dangerousnes of the voyage, taried at home: but  
 many of the other Cittizens some in our shippe, some o  
 ther in shippes of their owne, came to accompanie vs.  
 After we had ended the greatest parte of our voyage, a  
 tempest sodainely arose, and a belement winde, with  
 fearfull

Cariclias an  
 swer.

The dutie of  
 women in  
 the presence  
 of men.

Cariclia her  
 dissembling  
 tale to delay  
 marriage and  
 yet pacifie  
 Thyamis hot  
 loue.

## The *Aethiopian History*

fearfull blasts, mouing great waues of the sea, caused vs to leaue our determined iourney, and the gouernour ouercome with the greatnes of the daunger, gaue ouer the gouernement, & within a while after, comming out of the hulke committed the rule therof to god Fortune. Then were we driuen with the wind seuen daies, and seuen nightes, at laste, we were cast vpon the shore, wherein you founde vs, and saue the greates slaughter in which place the marriners, as we were banketting, for ioy of our deliuerie not looked for, assailed vs, & for our riches sought to destroy vs but th y were all slaine, not without the destruction of our friendes, and acquaintance and we onely miserable creatures (which woulde God had not happened) obtained the victorie. But seeing it is thus, we haue god cause in this point, to accompte our selues happy, because some God hath brought vs into your handes, where those who feared death, haue now space to thinke on marriage. Which surely I will not refuse. For that the Captaine should be iudged worthy the victors bed doeth not onely passe all other felicitie, but that a priests sonne shal marry a woman consecrated to the Gods, seemeth not to be doe without the singular foresight, and prouidence of god. I therefore craue but one thing only, at thy hand I humis, suffer me first, as soon as I shall come to any citty, or any place where is an altar, or temple sacred to Apollo, to surrender my priesthood, & the tokens thereof. This might be done verie commodiously at Memphis, when you haue recovered the honoz of your priesthood, for by that means it shuld come to passe, that marriage ioynd with victorie, & after godd luck celebrated, shalbe much moze merry. But whether this must be done before, or after, I leaue it to your discretion only my request is, that I may fullfill the rites of my countrie before: I know that you will hereto agree, who haue bin brought vp from your childhood, about holy offices, and  
thinke

Cariclia seemeth to consent, yet maketh much delay.

She appointeth the place of her marriage.



think also very wel, and reuerently of the gods. With this she made an ende of speaking, and began bitterlie to weepe. All they, who were present, praised her, and willed that it should be done euē so, and for their parts, they promised their ready aide, to doe what so euer he would. Thyamis also partly willing, partly agaynste his wil, consented thereunto. For through his desire, that he had toward Cariclia, he accounted that same houre wherein these things were a doing, to be an infinite time. Againe, he was pleased with her oration, as it had bene with some Spermaides song, and was enforced to consent to her, and therewithall he thought vpon his dream, supposing that he should be married at Memphis. This done, hauing first deuided their bottie, and taking some of the best iuels, which of their owne accoord they gaue him, he suffered euery man to depart, with further cominaundement to be ready the tenth day after, to goe towarde Memphis. He let the Greeks haue the Tabernacle that they had before: and with the was Cnemon, not as a keeper now, but as a companion, and Thyamis furnished them with as good victuall, as there might be gotten. Whereof also Theagenes, for his sisters sake, had part. He determined not to looke vpon Cariclia very oft that her beauty might not moue hote desire, to do some what contrary to that, which by continon counsel was decreed, as was before rehearsed. And for these causes, Thyamis wold not loke vpon the maide, thinking it an vnpossible thing, that a man should both looke vpon a faire maide, and keepe him selfe within the bonds of temperance. But Cnemon after euery man was quickly dispatched, & were crept into their corners, which they had in the marish, went to seeke the hearbe which he day before he promised Theagenes. At this time Theagenes hauing gotte fit oportunitie, wept, & cried out, speaking neuer a word to Cariclia, but without ceasing called vpon the Gods.

Thyamis is  
scant content  
to driue off  
the matter:

Sight of thin-  
ges vnlawfull  
is to be auoy-  
ded, for feare  
of intempe-  
raunce.

Theagenes is  
offended at  
Cariclia, and  
becometh  
somewhat ieal-  
ous.

And

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And when she asked him whither after his accustomed manner he deplored the common mishap, or had any new griefe befallen him : what (quoth he) can be more new, or contrary to equity then to breake an oath and final agreement ? Cariclia hath forgotten me, & is content to marry an other man. God defend, said the maid :

Her witty answer  
to him.

I praye you be not more gracious vnto me, then the miseries I haue alredy, neither misseem any thing, by my talke applyed to the time, & perhaps to some purpose, seeing you haue before by many arguments tried how I am affected towarde you. Except perchance the contrary may happen, and that you sooner change your mind, then I wil depart from any the least iot of my promise. For I am content, and take in god part all these calamities, but that I shall not liue chastlye, and temperately, ther shalbe be no tormēt y may constrain me. In one thing only I know I haue not ruled my selfe, that is, in y loue that I haue born to you, from the beginning, but notwithstanding it is both lawfull and honest: for I not like your louer, but at the first concluding marriage with you. haue committed my selfe to you, and haue liued chastly without copulation hitherto, not without refusing you oftentimes, proffering me such thinges, and haue wayted for occasion to be marryed, if any where it, might lawfully be done, which thing, at the first, was decreed betweene vs, & aboue al thinges, by oath established. Beside this, consider how vain you are, if you suppose that I esteem more of a barbarous fellow, then a Grecian, of a these, then of him, whom with my heart I loue. What did those things then meane, said Theagenes, which in that goodly company were of you openly rehearsed ? For in y you fained me to be your brother, it was a very wise deuice, which caused Thiamis to be farre from the ialousie of our loue, and made vs to be together safely. I perceined also to what ende that intended, which you said

said of Ionia, and of wandering aboute Delos. For they were shadows which might easily couer the truth, and deceiue in deede the auditours. But so readily to approue the marriage, and openly to conclude y same, and to appoynte the same therfore, what that should signifie, neither coulde I gesse, neither would I. But I wished that the earth might haue clouen, and swallowed me vp. rather then I should haue seene such an ende of the trauels, and hope that for your sake I vnder-tooke. Herewithall *Cariclia* embraced Theagenes, and kissed him a thousand times, & benoyssening his face with her teares, oh, in how good parte, sayde shee do I take these feares, that for my sake you sustaine: For hereby you declare, that you quaille not in your loue toward me, although many miseries depende thereupon. But know for a truth Theagenes, that at this time wee hadde not talked together, if I had not made him such a promise. For drawing backe with labouring a contrary way, doth much kindle the force of vehement desire: whereas in yielding talk, and applying the same to the mouing of his wil, hath quieted his burning loue, and with the pleasantnes of my promise, hath brought on sleepe his too hasty appetite. For rude louers at the firste, thinke that they must labour to haue a promise: and after are of quieter minds, still houering in hope, and trusting that at lengthe, they shall enioy that, which was promised. All whiche I foresawing, by my present talke, committed my selfe to him, commending that, which shall followe to the Goddess, and the Angell that at the firste hath obtained the tuition of our loue. Often times the space of a daie, or two hath beene verie heathfull, and brought thinges to happie passe, whiche befoze by noe deuce could any man bring to prosperous end: wherefore I also at this time haue preferred this inuention befoze all other, pondering with vncertantie that which

Theagenes is not all satisfied with the answer.

*Cariclia* taketh in good part his mistrust of her constancy.

The property of gentle answers.

Procrastination is sometime profitable.

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is most sure. We must therefore (swæt loue) vse this policie wisely. and keepe it secretly, not onely from all other, but also from Cnemon too. For although he seem to fauor our estate, and is a Grecian. yet being at this time a prisoner, will perhaps, if occasion serue, be ready to doe the captaine a good turne. For neither this time of friendship, neither countmanship, is a sufficient pledge to vs of his fidelitie, and trueth: Wherefore if at any time by suspicio he gather any thing touching our estate, at the first we must denye it. For that manner of a lye is tollerable, which profiteth the inuentour, and hurteth not the hearer. While Carichia spake these thinges, and many such other to this purpose: Cnemon ranne in hastily, and declaring a great perturbation by his countenance, Theagenes (quoth he) I bring you this herbe. wherewith I pray you dresse your owne wounds. But I feare me, you must prepare your selfe. to receiue other as great wounds & trauels as these. But he asked of him, what the matter was, & desired him to tell it more plainly. The time (answered he) will not suffer me: for it is to be feared, least we should seele the stripes before, I could tell you the circumstances, But follow me quickly, & Carichia also, and thus he caried them both to Thiamis. Whome when he found scouring of his helmet. and sharpening the pointe of his speare, in good time (said he) are you in hande with your armour, putte them on quickly your selfe, and command the other to doe the like. For such a companie of enemies is at hand, as I neuer saw before, and are neare vs, that I standing on the toppe of the nexte hill, sawe them, and for that cause came running as fast as I could to tell you of their coming, and haue moreover by the way as I came commended such as I sawe to be in a readines. Thiamis, when he heard this, looked vp, and asked where Carichia was, as though he had bene more carefull for her, then for him

What lie best  
to be borne  
withall

Cnemon tel-  
leth Thiamis  
of enemies  
hard at hand

himselfe. Whome when Cnemon had shewed to him, standing at the doore, carry her alone (quoth he) into the denne, where our treasures are safely kepte, so that none see her: and leaving her chariely there, couer her face with a mouler as the manner is, and come quickly againe. As for the warre, let me alone with it. He had his shield bearer bring his offering, that after sacrifice donne to the Goddess, they might beginne the battell: Cnemon did as he was commaunded, and carried Cariclia away diuersly lamenting, and ofte looking backe vnto Theagenes, and at the length, putte her into the denne. This was no naturall worke, as many are, both in, and vnder the earth: but deuised by the wit of theues, that followed nature, and digged out by their handes very artificially, to keepe their spoiles. And it was made after this sorte. It had a very narrowe mouth, and was shut with priuie doozes, so that euen the theshoulde was in shade of a gate when neede requited: and would open and shut verie easily: the inner part was countermined with many ouerthwart waies the which sometime would runne along by themselves a greate way, sometime they would bee intangled like the rootes of trees, but in the ende, they all leade to one plaine place, which receiued a little lighte out of the marshes at a little losse in the toppe, when Cnemon was well experienced in that place, and had put Cariclia into the same, and comforted her many waies, but especialy in that he promised her, that he with Theagenes, at nighte would come vnto her, and that hee would not suffer him to strike one stroak in the battell, but priuily conuayed her out of the same, he lefte her, who spake not one word, but was strike with that mischiefe, as if it had bin with death, in that shee was de- priued of Theagenes, whome shee loued as her owne soule, and wente forth, and in shutting of the outmost doze, hee wepte a little, not onely for that of force hee

Cariclia car-  
ried to bee  
kepe in the  
theeues den  
where their  
treasure was.

the proprietie  
of that den.



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was constrained so to doe, but for her sake also, in as much as almost he had buried her quick, and committed the ioyfullest name in the world, Cariclia, to night and darkenes. This donne, he ranne backe to Thiamis, whom he found very desirous to fight, & with him Theagenes, well armed, and making those that were with him almost mad with his earnest oration, for as he stood in the midst of them, he said thus. My mates,

The oration  
of Thiamis  
to his compa-  
nions.

I see not to what ende it shoulde tende, to vse many wordes, in exhorting you, who need no encouragment at all, but euer haue accompted warre, the pleasantest life: especially, for that the sodaine approaching of our enemies will not permit vs to vse many wordes, for seeing our enemies doe now violently assaulte vs, if we should not with like courage propulse their violence it were altogether a pointe of those that in like case were boide of counsell and at their wits end. Sith therefore we know, we fight not for our wiues, and children, which onely in some were inough to make them plucke by their hearts, (although indeede they are not of great value, and we shall haue all that which the conquerors doe gaine, if we gette the victorie) but for our owne liues, and safety, for war among theus, is neither taken by with truce, nor ended with league, but it must needs be, that the victors shal liue, those who are ouercommed must die, let vs euen with our harts, and hands hast to make our cruel enemies. When he had said thus he looked about for his shield beater, & called him by name, Themures, but when hee could not see him any wher, grieuously chetning him, he ran as fast as he could to the landing place. For by this time the battel was begun, & a man might see those that dwelled a far euen in outer coasts of the sen come into their enemies hands, for they, who came vppon them, burned by the boates, and cottages of suche as either were slaine, or else fledde out of the battaile, whose

How warre  
with the eues  
is ended.

whose eyes also were dazled with the greates and intolerable brightnesse of the fire, that burned vppon the reedes, whereof there was great plentie, and their eares filled with the great noise, and tumult, so that now a man might both see and heare the whole maner of the skirmishe, those who dwelled there maintaining the battaile with all their power, and strengthe, and their enemies being moze in number, and taking them at a sudden, killed some of them on the earth, other some they drowned in the pole with boats, and houses too. Of all which, as wel of those who fought by land, and lake, did kill, and were killed, as also of those, who were besetted with fire, and water, arose a meruellous founde in the Aire. Which when Thyamis sawe, hee remembred his dreame, wherein he sawe Ihs, and her Churche filled with fire, and dead menne, and supposing thereby to bee meant, that which hee nowe hadde seene, gathered therof a contrary interpretation to that he made before, that hauing, thou shalt not haue Cariclia, as taken away by warre, and that he should kill, and not wound her, that is, with his sword, and not with carnall copulation. At length callinge on the Goddesses, as though she had beguiled him, and thinking it not meete that any other should enioy Cariclia, commanding his men to keepe their places, and maintaine the battel as long as they might: himselfe fighting in euerie part of the Island, and diuers times making priuy irruptions out of euerie quarter vppon his enemies, thinking it also to bee good, if that hee coulde preuaile against them, himselfe, as though he went to seeke for *Thermutes*: and do certaine sacrifices to his priuy Goddesses, suffering no man to go with him, in haste went to the Caue. Surely a barbarous nature cannot easily be withdrawn, or turned from that, that he hath once determined. And if y barbarous people be once in despair, of their owne safetie, they haue a custome to kill all,

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those by whom they sette much, and whose companye they desire after death, or els would keepe them from the violence and wronge of their enemies. For that same cause also Thiamis, forgetting all that he hadde to do being enclosed with his enemies armie as if he had bene caught in a net, almost intraged with loue, ielousie and anger, after he came in haste to the caue, going into the same, crying with a lowde voice, and speaking many things in the Egyptian tongue, as soone as hee heard one speake Greeke to him about the entrie of the caue, and was conduced to her by her voice, hee layde his left hand vppon her heade, and with his sworde thrust hir through the body, a little beneath the paps, And after this sorrowfull sorte, that woman giuing vp her last, and gasly groane, was slaine. But he, after he came out, and had shutte the doore, and cast a little grauell thereon, with tears, said, these sponsals haste thou at my hand: and comming to his boates, founde a great many ready to runne their waye, as soone as they layde eyes on their enemies, and Thermutes also comming to do sacrifice, chiding him sharply for that he had offered the most acceptable offering already, went with him into a boate, and had another to rowe them, for the boates that they vse in the Pole, will carrie no more, being but rudely betwed out of the rough Sea. Theagenes also and Cnemon toke another boat, so did all the rest. After they hadde gone a little from the Island, and rather rowing about the bankes, then venturing into the deepe, and staying their Dyes, and set their boates a fronte, as though they woulde haue receiued their enemies face to face. After this prouision, going forward a little, but not minding to abide the moonings of the waters, as soone as they sawe their enimies fled, and would not abide the firste clame; and noisse of the battell. Theagenes also, and Cnemon, but not for feare, by little, and little withdrew

drew themselves onely Thiamis accompting it a shame  
 to flie, and not in mind to liue after Cariclia, thrust him  
 selfe into the thickest presse of his enemies, and as some  
 as they were come to blowes, one cryed out, this is  
 Thiamis, let euery man do his best to take him aliue,  
 and therewithall they compassed him aboute, and held  
 him inclosed as in a ryng, in the middest of them.  
 He fought against them stoutely, and to see howe hee  
 wounded some, and killed other some, it was a wo-  
 thy sight. For of so great a number there was none,  
 that either drew his sword against him, or else caste  
 any darte, but euerie man laboured to take him aliue.  
 He fought against them a great while, but at length he  
 lost his speare by reason that many fell on him at once,  
 he lost also his harnesser bearer who had done him very  
 good service, for he being deadly wounded (as might be  
 gessed) despairing of his safetie, leaped into the poole,  
 and with much ado did swimme to land, in as much  
 as no man remembred to pursue him. And now had they  
 taken Thiamis, and with him thought, that they had  
 gotten the whole victorie: and although they had lost so  
 many of their companions, yet in asmuch as they had  
 him in their hands (by whome they were slaine) they  
 had a greater ioye thereby: then sorrowe for all they  
 dead friends, and kinfolkes. Such is the nature of  
 theues, they esteeme more of money then their owne  
 liues, and make much of the name of friendship, and at-  
 finitie so farre and lucre, as gaine shal extend. Which  
 might easily be gathered by these, for they were those,  
 who at the mouth of Nylus called Heracleot, fledde for  
 feare of Thiamis, and his companions, and were noe  
 lesse grained for the losse of other mens goodes, then if  
 they had bene their own, and therefore toke by as wel  
 all such as were their houtholde friends, as also those  
 that dwelled nere about them, promising them equall  
 part of their bootie, and that they woulde bee conduc-

The descrip-  
 tion of their  
 battell.

The nature  
 of a theefe.

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Why Thyamis is taken aliue.

Thyamis losing many of his friends is taken aliue.

fores and captaines to guide them thereunto. Nowe why they tooke Thyamis prisoner, this was the cause. He had a brother called Petosiris at Memphis, who contrarie to the manner and ordinance of the countrey (in as much as he was a yonger brother) had by craft beguiled him of the priestthode. And hearing now that his Brother was become a captaine of certeine robbers, and fearing, least that if he gatte god occasion hee would returne, and manifestly detect his subtil dealing, and beside this, considering the voyce of many people, that supposed he had slaine him, because he coulde no where be seene, he promised a great summe of monie, and other goodes, to those who would take and bring him aliue. Wherewith the thecues being allured, no not in the middelt of their warre, forgetting their gaine, after one knewe him, with the death of many of them, tooke him aliue, and caried him to land, and placed the one halfe of them as a guard about him, casting into his teeth diuersly, the curtesie that they vsed towarde him, (although in deede hee misliked worse their bandes, then death it selfe) and the rest went to search the Ilande, in hope to finde other treasures that they sought for. But after they had gone ouer the same, and had lesse nothing, either vntouched, or vnsearched that was there, and had founde nothing of that they hoped for, except a fewe thinges of little value, if soughte was lesse aboute the mouth of the caue, while they conueied the reste into the ground, setting fire on the tabernacles, when it drew towarde night and that they might tarry no longer in the Iland, for feare leaste they shoulde fall into the handes of those, that escaped out of the battaile, they returned to their owne company.

Here endeth the firste booke.

The



# The second Booke.

## *The Contents of the second Booke*

In this second Booke is contained the Counsels of Theagenes and Cariclia, and the journey of Cnemon and Thermutes to seeke Thyamis. And how by composition Cnemon came to Chemmis, where he met with Calasiris verrie sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole Booke, how Caricles came by Cariclia, and how Theagenes was sent out of Theffalia, to performe the funerall of Pyrrhus, Achyllis his sonne.

**A**ND thus was the Iland with fire and flame destroyed, Theagenes and Cnemon, as long as the sunne shined vpon the earth, knewe not of this mischiefe: for the brightnes of the fire, by reason of the force of y<sup>e</sup> sunne beames in the day time, is much dimmed. But after the sunne was set, and the nighte drew on, and the fire without impediment mighte bee seene a far off, they somewhat couragious, came out of y<sup>e</sup> poole, & perceiued y<sup>e</sup> whole Iland to be on fire. Then Theagenes beating his head, & tearing his hair: said farewell (qd. he) this day my life, let here, al feare, dangers, cares, hope, and loue, haue end and be dissolved, Cariclia is deade, Theagenes is destroyed, in vaine was I vnhappye manne afraide, and content to take my selfe to flight, which no man would haue done, reseruing my selfe to th<sup>e</sup> my sweet heart. Surely my ioy I will liue no longer sith thou art dead, not according to the common course of nature, which is a very grieuous thing & hast contrary to thine opinion, and not in his protection

Theagenes  
thinking Cariclia to be  
burnt, lamenteth.

Ctig. who

## The Æthiopian History

Cnemon  
comforteth  
Theagenes.

who was thy whole desire, yealded by thy life. With  
fire (alas wretch that I am) art thou consumed: and in  
stead of lights at thy marriage, hath God ordained such  
lights for thee: The bruest beauty in the world is lost,  
so that no token of such singular fairnesse remaineth in  
the dead bodie. Oh marvellous cruelty, and vnspakea-  
ble wrath of the Gods, I haue no leaue to giue her my  
last embracings, I am deppin'd of my last kisses. While  
he spake thus, and looked about for his sword, Cnemon  
rebuked him: and what meaneth this Theagenes, sayd  
he: why do you thus bewaile her that is aliuē? Caricia  
is safe, feare not. Cnemon (said he) you may tell madde  
men, and childeren this tale. Surely you haue deser-  
ued death, for hindring me frō so pleasant death. Ther-  
withall Cnemon sware to him, and told him altogether  
the commandment of Thyamis, howe he placed her there,  
the nature of the same denne, and how that it was not  
to be feared, that the fire could come to her, being broke  
and put back by fire hundred cranches. Theagenes be-  
gan to come to himselfe againe when he heard this, and  
hasted to the Island, and thought in his minde that he  
was in the same alreadie, and made the den his cham-  
ber, not knowing the sorowes wherunto he should fall.  
Whither they were carried therefore with much adoe,  
themselues playing the waterinen, for hee, who rowed  
them with the noyse of the first conflict, as it had beene  
with a leuer, was stricken ouer boord into the lake, they  
were therefore carried away, hither and thither, as wel  
for that they were both ignorant in rowing, & not pla-  
ring the ores equally, as also for that they had a contra-  
ry winde: But for all that, the readinesse of their  
willes got the victorie of their ignorance in that Art.  
When therefore with much adoe, they were arriued in  
the Island, they ran to the Tabernacle as fast as they  
could, which also they found burned, and could not know  
it, but onely by the manner of the place, for there could  
nothing

nothing be saine, but the great stone, which was the  
threshold and couer also of the Caue, for a vehement  
wind blowing the fire vpon the Cottages which were  
made onely of slender reedes, and such as grew on the  
marsh banks burned them vp euery where, and made  
them almost equall with the ground, but when the vio  
lent fire staked, and was turned into ashes, which also  
was dyuen away by a blast of winde, and that which  
remained being but a little was quenched and graun  
ted them free passage, they came to the caue, the postes  
thereof and the reedes, they also founde halfe burnte,  
and opening the doores Cnemom leading the way, they  
ranne downe apace. But after they had gone a little  
way, Cnemom suddenly cryed out, O Iupiter, what  
meaneth this: we are vndone Caricia is slaine, And  
therewith he cast his light to the grounde, and putte it  
out, and holding his hands before his face, fell on his  
knees, and lamented. But Theagenes as though by vio  
lence one had thrust him downe, fell on the dead body,  
and helde the same in his armes a great while without  
mouing. Cnemom therefore perceiuing that hee was  
utterly ouercome with sorrowe, and fearing leaste hee  
shoulde do him some harme, tooke his sword out of his  
scabbord, and ranne out to light his linke againe. In  
the meane time, Theagenes tragically, and with much  
sorrowe lamented: and oh griefe intollerable oh mani  
fold mischieses, sent from the Goddes, sayd hee, what  
insatiable fury so much rageth stil to haue such destrui  
ed: who hath banished vs out of our Countrey cast vs  
to dangers by Seas, perils by Pyrats, and hath of ten  
deliuered vs into the hands of Robbers, and spoiled vs  
of all our treasures: onely the comfort we had, which  
is now taken from vs, Caricia is dead, and by enemies  
hand (my onely toy) is slaine: while shee no doubt de  
fended her chastitie, and reserued her selfe vnto me, the  
vnhappye creature is ded, and neyther had shee by her

C b.

beautye

Theagenes  
waileth a ded  
body, and  
thought it  
had bene  
Caricia.

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beauty any pleasure, neither any commoditie. But oh my sweet hart, speake to me lastly, as thou wert wont to doe, and if there be any life in thee, commaund me to do somewhat. Alas thou doest hold thy peace, that Godly mouthe of thine, out of the which proceeded so heavenly talke, is stopped: darknes hath possessed her, who bare the starre of beauty: and the last ende of all, hath nowe gotten the best minister that belonged to any temple of the G D D S. These eyes of thine, that with passing fairenesse looked vppon all men, are nowe without sight, which he, who killed thee, saw not. I am sure. But by what name shall I call thee? my spouse? thou werste neuer Espoused. My wife? thou werste not married. What shall I therefore call thee? or howe shall I lastly speake vnto thee, shal I cal thee by the most delectable name of all names, Cariclia, Oh Cariclia, hear me, thou hast a faithfull louer, and shalt ere it be long, recouer me, for I will out of hande, with mine owne death perforce me a deadly sacrifice to thee, & with mine owne bloude will I offer a friendly offering vnto thee, and this rude denne shalbe a Sepulchre for vs both. It shalbe lawfull for vs, after death to inioy either other, which while we liued, the Gods woulde not graunte. As soone as he had spokē thus, he set his hand, as thogh he would haue drawne out his sword, which when hee found not, Cnemon saide he, how hast thou hurt me and especially inured Cariclia, depriued nowe againe of most delectable company: while he spake thus thzogh the hollow holes of the caue, there was a voice hearde, that called Theagenes, he hearde it wel, & was nothing afraid, and Sweet soule pardon me said he: by this it manifestly appeareth, that thou art yet aboue y earth, partly for that with violence expulsed out of such a bodye, thou canst not departe without grieffe, partly for that, not yet buried, thou art chased awaie of infernall spiritres. And when Cnemon came in with a lighte in  
his

Theagenes  
would haue  
slain himself.

The opinion  
of the heathē  
touching the  
dead.

his hande the same voice was heard againe, calling Theagenes. O Gods, sayde Cnemon, is not this Cariclias voyce? Surely Theagenes, I thinke that she is yet saued. Wilt not thou yet leaue, saide Theagenes, so ofte to deceiue and beguile me? In dede, said Cnemon, I deceiue you, and am my selfe deceiued, if this be not Cariclia that lieth here. And therewithall, he straightway turned her face bpwarde, which, as soone as he saw you Gods (said hee to which be the authours of all wonders, what straunge sight is this: I see here Thisbes face, and therewith hee leapt backe, and without inouing any whitte, stood quaking in a great admiration. Therewithall Theagenes came somewhat to himselfe, & began to conceiue some better hope in his minde, & comforted Cnemon, whose heart now failed him, and desired him in all hast to carrie him to Cariclia. A while after, when Cnemon came somewhat to himselfe againe, hee looked moze aduisedly on her: it was Thisbe indeede, & he knew also the sword that lay by her, by the hiltes to bee Thyamis his, which he for anger, and haste leste in the wound. Last of all, he sawe a little scrowle hang at her brest, which he toke away, and woulde faine haue reade it, but Theagenes would not let him, but lay on him verie earnestly, sayinge, let vs firste receiue my swete heart, leaste euen now as some God beguyle vs: as for these things, we may know them hereafter. Cnemon was content, and so taking the letter in his hand, and the sword also went into Cariclia, who cree- ping both on handes, and feete to the light, ranne to Theagenes, & hanged aboute his necke, now Theagenes thou art restored to me againe, saide she. Thou liuest mine owne Cariclia, quoth he, oftentimes. At length they fell suddenly to the grounde, holding either other in their armes, without uttering any word, except a little murmuring, and it lacked but a litle, that they were not both dead. For many times too much gladnesse is turned to sorrow, and immoderate pleasure hath ingen-

The ioy of  
Theagenes  
and Cariclia.



## The *Æthiopian History*

Too much  
mirth often  
times turneth  
to woe.

Died griefe, whereof our selues are the causes. As also these preserued contrary to their hope, and opiniõ, were in perill, untill Cnemon takinge a little water in his hands sprinkled it on their faces, and rubbingge their nostrils caused them to come to their selues againe.

When they perceined that they were so familiarly embraced, and on grounde, they starte by suddenly, and blushed (but especially Cariclia) bicause of Cnemõ, who had sene these things, and desired him to pardon them. He smiling a little, and willing to turne their mindes to some mirth: In mine opinion (said he) oz any mans els, who hath before wrestled with lone, and hath pleasantly yeldeo vnto the ineuitable chaunce therof mortally, these thinges are muche praise worthy. But Theagenes, I could by no means commend that, wher of also I was ashamed, when I saw you shamefully embrace a straunge woman, and one to whome you were bound, by no bond of friendship, for all that I boldly affirmed, your dearest friend was aliue & safe. Cnemon (quoth Theagenes) accuse me not to Cariclia, whom in anothers body I bewailed, thinking her who was slain to haue bene this wench: But soasmuch as the gode will of God hath now declared, that I was in so doing beguiled, remember I pray you, your owne cowardnes, in asmuch as first you deplozed my case, in the suddaine knowledge of her, who lay there, and thogh you had a sword by your side, yet you like a skoute and valiant warriour, were astraide of a woman, and she deade, no lesse then if the Goddess had bene in presence. Hereat they smiled a little, but not without teares, as it happeneth to men in such miserie. After Cariclia had stayed a little, and scratching her cheeke vnder her eare, I iudge (saide she) her happy, whosoener she was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke that I am in islouise, I woulde gladly know, what happy womã that was, which was  
woe.

worthie of Theagenes teares, If you can tell me, and  
by what errour you killed her in steade of me. Surely  
(said he) you wil wonder at it greatly, for Cnemó saith  
it was that cunning player of the Harpe which was  
Thisbe, the deuiser of the wiles against him, and Deme-  
neta. Herein Cariclia afraid, asked him, how is it like  
that she shold come out of the midst of Greece (as of set  
purpose) into the farthest part of Egypt : or how is it  
possible, that when we came hither we saw her not: as  
touching this said Cnemó, I haue nothing to say. But  
thus much I heard of her. After that Dementa preuen-  
ted with her craft, hadoe cast her selfe into the ditch,  
and my Father had opened the matter to the people, he  
at the first obteyned pardon, and was altogether busied  
that he might get leaue of the people to restore mee a  
gaine, and made preparation to seeke me. Thisbe now  
because of his busines, hauing little to doe, and banket-  
ting without care continually, set as it were a sale, both  
her selfe, and her art : & in as much as shee passed Arsi-  
noe in grace, & cunning play, both in quicke fingering,  
and also swete singing to her Instrument, she percei-  
ued not that she got thereby worship, enuie, and emu-  
lation: conioyned with singular indignatio: chiefly for  
that she was beloued of a certaine marchant of Man-  
cratia, named Nauficles, who despised Arsinoe, with  
whó he accompanied before, because that while she sung  
her cheeks swelled, and were vnschemely, and her eyes  
stared almost leauing their wonted place. Wherefore  
Arsinoe swelling with anger and emulation came to  
Dementas kinnsfolkes, and told them the whole manner  
of the wyles that Thisbe vsed againste her, whereof  
some shee suspected, and Thisbe had tolde her other  
some for y familiar acquaintance which was between  
them. When therfore Dementas kinnsfolkes came to-  
gether to haue my Father condemned, and had procu-  
red the most eloquent Oratours, with great summes

Thisbe is  
now become  
an harlot, &  
is hated of  
Arsinoe.

## The Æthiopian History

Aristippus banished from Athens.

thisbes letter to Cnemon.

of money to accuse him, they saide, that Demeneta was killed without iudgement, and not conuined, and that the adultery was pretended to colour the murder, and therefore they required to haue the Adulterer eyther quick or dead, or at least, to knowe his name. Last of al, that Thisbe might be brought to examinatio which when my father had promised, and could not performe, (for she had so provided that before the day of iudgment was assigned, she went her way with y<sup>e</sup> Merchant, as they had appoynted) the people takinge the matter in euill part, iudged him not the killer, in as much as he had told the matter plainly as it was done, but that he helped to y<sup>e</sup> death of Demeneta, and mine vniust banishment, wherfore they exiled him out of his country, and confiscated al his goods, and this commodity got he by his second marriage. But the most wicked, Thisbe, who is slaine in my sight, sailed from Athens for that cause. And thus much onely could I knowe, which *Anticles* tolde me in Aegina. With whome I sayled twice to Egypt a purpose, if I might find her in Naucratia to bring her back to Athens, & deliuer my father from such suspicious, and accusations, as were laid against him, and take reuenge of her, for al the mischiefs that she did vnto vs: & hereof in your presence I make inquirie. Now as touching the cause of my coming hether, the manner thereof, and the daungers that I suffered in this space, you shal hereafter know. But how, & by whome Thisbe was slaine in this denne, wee shall haue neede perhaps of some Oracle to tell vs. Neuertheles, if you will, let vs looke vpon the letter which wee founde in her bosome: it may be, that we shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth. To Cnemon my Father, Thisbe his enemye and reuenger. First I tell you, of the death of Demeneta, which for your sake I desired against her, the maner how I brought it to passe,

if you doe ransom me, I will tell you betwixt vs two. Understande, that I was taken by one of the theues How thisbe came into that Iland. that are of this crewe, and haue beene here ten dayes already: he saith, that he is the Captains harnesbearer, but hee will not giue me leaue so much as to looke abroad, and thus he punisheth me, as he saith, for the loue he hath toward me but as farre as I can gather, it is least some man else should take me from him. Yet for all that by the benefit of the same God, I saw you (my maister) yesterday, and knew you, and haue therefore sent this letter to you by an olde woman my fellows fellow charging her to deliuer it to a beautifull young man being a Grecian, & the Captains friend. Kede me me I pray thee, out of the hands of the theefe, and entertaine your handmaid, and if you will preserve her, knowing this first, y when soeuer I offended against you, I was constrained to do it but in that I reuenged you of your enemy, I did it of my owne free will, but if your anger be so geuous against me, that it wil not be assuaged, vse it toward me, as you shall thinke good: so that I may be in your hand. I care not if I die. For I account it much better to be slain at your hands, & to be buried after the manner of the greeks, then to lead a life more grieuous then death. or else to sustaine such barbarous loue, as is more intollerable, then y hatred of athen. And thus spake Thisbe in her letter. But Clemon said, Thisbe, as reason is, thou art slaine, and thy selfe art messenger to tell vs of y miseries, making declaration of them by thine owne death. Thus hath the reuenger (as now may it apper) drining thee ouer al the worlde, not withdraine her scourge. before she made me whom thou hast iniured, although liuing in Egypt, to be the beholder of thy punishment. But what mischiese was that, which thou diddest deuise against me, as by the letters it may appere. which Fortune woulde not let thee hying to end: Cleely, euen now be also

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also I much mistrust thee, and am in great doubt, least the death of Demeneta be but a tale, and that both they beguiled me, who tolde me of the same, & that thou art come by sea out of Greece, to make in Egypt another Tragedy of me. Will you not leaue (said Theagenes) to be too valiant, and feare the shadows and spirits of dead folkes? For you cannot object and say, that she hath either beguiled me, or deceiued my sighte, seeing that I haue no part in this play. But be sure Cnemon, that this body is dead, and therefore haue you no cause to doubt. But who did you this good turne in killing her, or how she was brought hither, or when, I my self am in great maruell. As for the rest (said Cnemon) I cannot tell. But surely Thyamis knewe her, as by the sword which lay by her being dead, we may gesse. For I know it to be his, by the hilt of Iuorie, wherein is an Eagle grauen. Tel me therefore, saide Theagenes, how whē, & wherefore he killed her. How can I tel you, answered Cnemon? For this cause hath not made me a southsayer, as doeth Apollo's porch in Delphi, or those y enter into Trophonius den, which rapt with diuine fury, doe prophetic. When Theagenes & Carclia heard this, sodainely lamenting, O Pitho, O Delphi, tryed they wherewith Cnemon was abashed, and wisse not what they had conceived by the name of Pitho, & thus were they occupied. But Thermutes Thyamis harnesse-bearer, after he being wounded, had escaped the battell, and sailed to lande: when night came, he gotte a loose boate, & hasted to go to the Island, and to Thisbe whom he toke a few daies from Nausicles a marchant, in a narrow way at the side of a Hill. But after the boile began, and the enimies approached when Thiamis sent him to fetch the sacrifice to the Gods, hee desiring to place her without the danger of weapons, and to keepe her for him selfe in safety, put her priuily into the caue, and for hast left her but in the entrie thereof. In which place

Thyamis his  
sword.

Trophonius  
denne.

Thisbe taken  
by Thermu-  
tes.



place as she at the first was leste, partly for feare of the  
 present perills, partly for that she knew not the waies  
 that went into the bottome of the Caeue, Thyamis sin-  
 ding her in stead of Cariclia, slewe her: To her therefore  
 Thermutes made hast, after he escaped out of the bat-  
 taile, & as sone as he was landed in the Island, hee ran  
 to the Tabernacles, where beside ashes hee founde no-  
 thing. But finding at length the mouth of the Caeue  
 by the stone, and the rade, if any were leste, on fire, hee  
 ranne down in great hast, and called Thisbe by name:  
 towhome after he found dead, and standing a good while  
 without mouing. in a great studie: at length, hearing  
 out of the inner parts of the Caeue, a certaine noise, and  
 sounde, (for Theagenes and Cnemon were yet in talke)  
 he straight deemed that they had slaine her, & was there-  
 fore much troubled in his mind, & could not wel tel what  
 to doe: for the barbarous anger, and fearcenesse which  
 is naturely graffed in theeeues, kindled the more, for  
 that he was now beguiled of his loue, moued him to set  
 vpon them towhome he deemed to be the authoꝝ of that  
 murther but for that he had neither armoz nor weapon,  
 he was constrained whether he wold or no, to be quiet:  
 he thought it good therefore not to rōe vpon them, as an  
 enemie at the first, but if he could get any armour. then  
 to set on them after. When he had thus determined. he  
 came to Theagenes, & looked about with eies frowning  
 & terribly bent, so that with his countenance he plain-  
 ly bewayned the inward cogitation of his minde. They  
 seeing a man come in vppon them soudainely, soare  
 wounded, naked, and with a bloudie face, behaued not  
 themselves all alike. but Cariclia ranne into a coꝝner of  
 the Caeue, fearing perhappes to looke vpon a man so de-  
 formed and naked. Cnemon seeing Thermutes contrarie  
 to his expectation, and knowing him well, mistrusting  
 that hee woulde enterprize somewhat, helde his peace,  
 and stepped back

Thyamis kil-  
 led her in  
 stead of Ca-  
 riclia.

## *The Æthiopian History*

Theagenes as moue him to wrath, who drew his sword and made as though he would strike him if he stirred, and bad him stand, or els (quoth he, thou shalt know the price of thy comming, and the cause is, for that I know thee not, nor why thou comnest. The Hermutes came near him, and spake him faire. hauing rather respect to the present time, then for that he was accustomed so to doe, and desired Cnemon to be his friend, and said, that he had deserved to be holpen at his hand, because he neuer had done him wrong, and had bene his companion the day before, and that he came to them as to his friends. Cnemon was moued with his words, and comming to him helped him vp, for he held Theagenes by the knees, and inquired of him where Thyamis was, he tolde him euerie thing, how he fought with his enemies, how he went into the thickest presse of them, and nether feared his owne safety, nor their health, howe he slewe euerie man that came within his reach, but himselfe was guarded and compassed about, & straight charge giuen, that euerie man should forbear Thyamis. But what became of him at length he could not tell, & I grievously wounded (quoth he) swam to land, and at this time am come into the caue to seek Thisbe. And therewith they asked him what he had to do with Thisbe, or how he came by her. The Hermutes then tolde them also how he tooke her from certaine Merchants, and how he loued her wonderfully, and kept her priuily in his owne Tabernacle, and before the coming of the enemies, put her into this Caue, and that he now found her slaine, by some, whom he knewe not, but he would be gladde to vnderstande, why and for what occasion it was done, Cnemon here with desirous to deliuer him selfe quickly from all suspicion. Thyamis killed her, saide he, & therewith for proofe hee shewed him the sworde which they founde by her, when she was slaine, which as soone as The Hermutes saw bloudy, and almoste warme with the late slaughter, and

and knelwe that it was *Thamias* swoyd indeed, fetchyng a great sigh from the bottome of his hart, not knowing what was done further wente out of the denne and saide neuer a worde, and comming to the deade body, and laying his head on her breast. *Phisbe*, sayde hee off, but nothing else. repeating the name onely, and within a while his senses sayling him, he fell on sleape, *Theagenes*, *Cariclia*, and *Cnemon* began to thinke of their owne busines and seemed as though they woulde consult thereof: but their manifolde miseries passed the greatnesse of their calamities presente. and the uncertaintye of that which was to come did hinder & darken the reasonable part of the mind so that they looked one vpon another, and euery one looked what his fellowe would say, as touching their present state: after this, their hope failinge them, they woulde cast their eies to the ground and with sorrowfull sighes, and grievous mounings lift them vp againe, at length *Cnemon* laied himselfe on the ground, *Theagenes* sate downe on a stone and *Cariclia* leaned on him, and strived a great while to overcome sleape, for desire to consider somewhat of their present affaires, but they with sorrowe and labour much abated, although against their willes, were constrained to obey nature, and out of their great heaviness, they fel into a pleasant sleape. Thus was the reasonable part of the minde. of force constrained, to agree with the affection of the body. But after they had slumbez a while, so that their eies were yet scante close shut, *Cariclia* who lay there with them, had this matuelous dreame. A man with a roughe heade, terrible scowling eies, and blondye handes, pulled out one of her eies, herewith shee suddenly cried out. saying, that shee hadde losse one of her eies and called for *Theagenes*, who straight was at hand, and did bewaile her harm. as if in his slep he had felt the same. But she put her hand to her face, and selte euery where for that

*Cariclias* her dreame.

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eye, which was lost, and as soone as she knew it was a dreame, it is a dreame, Theagenes, said she, I haue mine eie, come hither and feare not: Theagenes was here, with well pleased, and as merte is (quoth he) you haue your eies as bright as sunne beames: but what ayled you or why were you so afraid: An il fauored froward fellowe (quoth shee) nothing fearing your inuincible strength came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought he had pluckt out my right eie. And I would to God (said she) it had bene so indeed, rather then appeared to me in my sleep. God defend (said he) & send vs better luck, I wish it (said she) because it were better for me to lose both mine eies then to be sorrowful for the losse of you. Surely I am soze afraide, leasse you be meant by this dreame, whom I esteeme as mine eie, my life and al my riches. Not so, said Cnemō: (for he heard al, being watched at the first crye of Cariclia) it seemes to mee y your dreame should mean another thing, & therefore tell mee whether your parents be aliue, she said yea, if euer they were aliue. Then iudge, sayd he, that your father is deade, and that I gather by this, for as muche as we know that your parents be the cause, and Authours of our life, and that we see the light of day. Wherefore by good reason, dreames do liken our father and mother to a paire of eies, for as much as they be the cause as well of the sight, as of that may be seene. This is much, said Cariclia, but God graunt that this be rather true then the other, & that your interpretation preuaile, and I be called the false Prophet. These things shall thus come to passe no doubt said Cnemō, & therefore you must be content therewith, but we indeed seeme to dreame, trifling thus long about dreames and fantasies, without any consideratiō of our own busines, & the rather seeing that this Egyptian (he meant Thermutes) is absent, & bewaileth his breathelesse loue. Theagenes answered him

Cariclias exposition of her dreame.

Cnemons exposition of Cariclias dreame.

Why our parents be likened to a pair of eyes.

him, and said, Cnemon, for as much as some God hath ioined you to vs, & made you pertaker of our calamities let vs hear your aduise first, for you are skilled in these countries, and vnderstand their tongue well, and we are not so meet to consult of that which is necessary, for y<sup>e</sup> we are drowned with greater dangers. Cnemon therfore musing a litle, spake thus: which of vs is in greter miserie, I cannot tel, for I am sure that God hath laid calamities inough vpon my back also: but for that you bid me, as the elder, to giue mine aduise as touching y<sup>e</sup> present case, this is my mind. This Iland as you see, is desert, & hath no man in it, but vs: moreouer of Siluer, and Gold, and precious apparel here is great store. For of such thinges Thyamis & his companions, haue taken much, as wel from vs, as also frō others, & hath laid it here, but as for coyne, and other things wherby our life may be maintained, there is not one whit. We are in danger therefore if we carrie here long, either to perish for fode, or with the returne of our enemies, or of those who haue bene of this fellowship, if they come to fetch this monie, whereof they all knowe. If anye of these things happen, it shall not bee possible for vs to escape without death, or if they deale more frendly with vs, we shalbe subiect to their reprochful dealing, & scornful behauiours. For seeing that these Heardsinenne be alwaies faithlesse, now are they most, so that they wat a Captain, & ruler, that may constrain them to be moderate, we must therefore leaue and forsake this Iland, no lesse then harmefull snares or a very prison indrede. And first dispatch away Thermutis, vnder pretence to inquire and seeke to know some certaintie of Thyamis. Then shall we consulte more safely together, & thinke of those things that are needful. And if this were not, yet it is a point of wisdom, to put out of our company a man by nature vncōstant, indued with rude and vncourteous manners, which else mistrusteth somewhat of

Cnemons aduice touching their present affaires.

An orderly leader makes good followers.

What is to be done with a bad companion.



## The Æthiopian History

vs for Thisbes sake, and will not rest till he haue (if occasion serue) by fraude beguiled vs. They allowed his saying well, and thought it good to doe euen so: wherefore they went to the entrie of the Cave (for they perceiued it was day by this time) and waked Ihermutis very drowisie with sleep, and when they had declared to him the likelihoode of their counsell, and had easily perswaded him, being a fickle fellowe, and had cast Thisbe into a little pit, and as much dust on her, as was to be founde about the Tabernacle, and done to her as religiously as the time would suffer, and with teares, and weepings, in steade of al other Ceremonies buried her, they sent Ihermutis about the pretended businesse, as was decreede. but he, after he had gone a little way, returned againe, and saide that he would not goe alone, neither rashly obied himselfe to so present a danger, as to be a Spie, except Cnemon might goe with him.

Which thing whē Theagenes perceiued, that Cnemon did detract (for when he heard what the Egyptian said, he seemed to be much troubled in his minde, and soze a fraide) he said to him. Thou art able to geue good counsell, but thy heart sayleth the. which thing I haue both at other times wel perceiued, but especially now. But pluck vp your spirites, and take a good heart to you, for at this time it seemeth necessarie to consent, & goe with him, that he conceine no suspicion of our determined flight (for there is no danger for him that is armed and hath a sword, to goe with one vtterly vnarmed) and then if occasion serue, to slip from him, and come to vs into some village hereby, which we will agree vpon.

Cnemon was content and appoynted a certaine towne called Chemmis, very rich, and well peopled, situated on a Hill vpon the banke of Nylus, that it may thereby be the better defended from the inuasion of y<sup>e</sup> hearmē. And it was so it after they were ouer the lake, almost an hundred furlonges, and they should goe right forth.

It

*Necessitas plus  
poscit quam  
pietas solet. Se-  
neca.*

*Chemmis a  
towne of E-  
gypte by Ny-  
lus.*

It wil be harde, said Theagenes, especially for Caricia,  
who hath not bene accustomed to goe any longe iour-  
neys. But for all that, we will goe, and counterfet our  
selues to be beggers, and such as go about with certain  
toggling castes to gette our liuing. That will be well  
(saide *Cnemion*) for yee bee verie euill fauoured people,  
but moſte Caricia, whose eyes was lately pulled out,  
wherefore me thinketh, you wil not onely ask pices of  
breaðe, but couerletes. and caldrons. Whereat they smi-  
led a little, so that their laughter moued but their lipps  
onely. When therefore with othe they had confirmed  
that which was determined, and taken the Codes  
to witnesse, that they would neuer by their willes for-  
sake one another, they wente each of them aboute their  
decreed businelle. Cnemion therfore, and Thermitis ha-  
uing in the morning early passed ouer the lake, toke  
their iourney through a thicke woode, wherein it was  
harde to finde anye way. Thermitis went before for so  
Cnemion would haue it. pretendinge the cunninge hee  
had in that harde passage, and willing him to leade the  
way: but indeed rather prouiding for his owne safetie,  
and preparing a iust oportunitie to giue him the slippe.  
After they had gone a good way, they espied a flocke of  
shepe and after those who kept them were fled, and  
crepte into the thicke woode hard by, they killed one of  
the aircst rammes, that went before the flocke, and ro-  
asting him at a fire, which the shepherds had made, did  
eat of y flesh without tarying. before it was throughly  
rosted, because their bellies were maruelous sore pyn-  
ched w hunger. Like wolues therefore, or cornuants  
they deuoured euery parte, though it were but a little  
baked against the fire so that while they did eate it, the  
bloude ranne about their tath, But after they had fil-  
led their bellies, and quenched their thirst with milke,  
they went forwarde, and now was it tunc for Cnemion  
to put his deuile in practise. When they had therefore

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gone

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gone by a litle hill (vnder which, Thermutis said, was the village, and in it Thyamis, being taken in the battaile, was either kept prisoner, or slaine, as he coniectured) Cnemon made an excuse that his bellie was troubled with too much meat, and by reason of the milke, he had a painefull laske, therefore he desired Thermutis to goe softly afoze, and he woulde by and by ouertake him. Thus did he once or twice, or thre times, so that now he seemed to deale truly, affirming that he had much a doe to ouer take him, after he had thus acquainted the Egyptian, at last, without his knowledge, he taried behind, and as fast as he coulde, ranne downe the hill into a very thicke wodde. But he when he came to the toppe of the hill, sate him downe on a stone to rest him, tarrying till night came in which they appoynted to goe into the village, to heare in what state Thyamis was, and therewithall he looked about for Cnemon, to who if he came after him, he deuised to do some harme. For he had not yet leste his conceiued opinion, that he slew Thisbe, and therefore he bethought himselfe, how he might kill him againe, and afterwarde he was with a certaine madnes moued to set vpon Theagenes. But when Cnemon appeared not, and it was now farrre on the night, he fell asleepe, and with the biting of an Aspe hauinge gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and laste sleepe. But Cnemon after he had forsaken Thermutis, lef not runninge till darke night restrained his violent course, so that in that place where the night ouer tooke him, he hidde himselfe and laide as many leaues as he coulde vpon him. Vnder which he lpyng was much troubled, and slepte but a litle, supposinge euerie noyse and blast of winde, and wagging of each leafe to be Thermutis and if at any time sleepe ouer came him, he thought that he sledd, and looked backe for him, that persued him not. And when he had lust to  
sleep

sleepe, he woulde reſtaine, ſoꝛ that he would not ſleepe  
 longer, then neede required. Laſt of all, he ſeemed to be  
 angry with the night, and thought that it was longer  
 then any other was. As ſone as with great deſire he  
 ſawe the day, firſt he cut off ſo much of his haire, as he  
 had let growe, that he might be like vnto the theaues. to  
 the intent that thoſe who mette him, ſhould not trouble  
 noꝛ ſuſpect him. For the theaues beſides other things  
 that they doe, whereby they may ſeeme moꝛe fearefull,  
 let there heaire grow ſo long that al men loath it, which  
 they ſhake hanging on there ſhoulders, knowing verie  
 well, that longe haire maketh them moꝛe acceptable  
 which are in loue, but theaues moꝛe terrible. When  
 therefore Cnemion had cut off ſo much of his haire, as  
 woulde make him ſeeme the moꝛe trimme, and not be  
 thought one of the theaues, he made haſt to go to Chem-  
 mis, where he appointed to meete with Theagenes,  
 And being now come to Nylus, and ready to paſſe ouer,  
 he ſpyed an old man walking on the banke, vppre and  
 downe, who ſeemed to communicate ſome of his cogita-  
 tions with the ſtoud he had long haire after an holy fa-  
 ſhion, but a verie white, and rough beard ſomewhat long,  
 his cloake and other apparrell like a Grecian. Cnemion  
 therefore ſtaide a little. but when the elde man paſſed  
 by and downe diuerſe times and ſeemed not to ſee any  
 man by him (he was in ſuch a muſe, & ſure cogitatio) he  
 came before him and ſaide, all haile ſir, I cannot quoth  
 he. ſoꝛ that fortune wil not ſo. Where at Cnemion mar-  
 ueled, and ſaide, are you a Greeke? oꝛ what countrie  
 man elſe? Neither a greeke answered he, noꝛ any other  
 countrie man, but of this countrie, an Egyptian. Vpon  
 then happeneith it, ſaid Cnemion, that in your apparrell  
 you imitate the Greekes. By miſeries, ſaide he, haue  
 chaunged this handſome apparrell ſoꝛ others. Cnemion  
 marvelled that any mā could trimme and deepe himſelf  
 ſoꝛ any miſhappes, and ſaue woulde haue knownen the  
 cauſe

Why theaues  
weare long  
haire.

Long haire  
doth beſt be-  
come Louers

Thought be-  
nummeth all  
the ſences.

Miſeries the  
cauſe of diſ-

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cause or manner thereof. You cause me, saide the olde man, to remember many troubles and do also moue by them a wondrous full grudging againste your selfe: but whether bee you going, or from whence come you, or how happeneth it that you speak Greek in Egypt: that were a merry iest indeede, saide *Cnemon*, in as much as you first asked me and wil tel me no part of your estate, yet he woulde knowe of me, mine. I am well pleased (quoth the old man) for that you seeme to be a Grecia, & some fortune as I gesse, hath transformed you into another figure also. Beside that you so earnestly desire to heare in what state I am Surely my grace desireth to be vttered, and if I had not happened on you, I thinke I should haue told it to the reeds according to y<sup>e</sup> tale. Let vs therefore leaue these banks of Nilus and Nilus if selfe too, neither is the border of this ban<sup>r</sup>e fitte to tel a long tale in, si<sup>n</sup>ce that it is subiecte to the vehemente heate of the South sunne. Let vs therefore goe to the villiage that we lie ouer against vs, if you haue no greater businesse, there shall you bee my guest, not in mine own house, but in a very good mans, who hath entertained me in aduersity: In his house shall you heare all my fortune if you wil, and in like manner you shal tell me yours Content, saide *Cnemon*. For if I had not mette with you, I must haue gone to this villiage, to tarrye by appoyntment of some of my companions, they toke a boate then (whereof there was great store, ready to transp<sup>o</sup>rte any man for hyre) and came into the fo<sup>r</sup>e, and so into the house, wherein this old man was hosted, the good man of the hou<sup>s</sup>e was not at home but his daughter nowe marriageable & the other maides: as many as were at home entertained them verie courteously, and intreated the olde man, as hee had bene their father. For so I thinke their master had commanded. One washed their legges, and swept the dust from vnder their sa<sup>t</sup>e, another made their bedde, and prouided

It is a greater  
pain to con-  
ceale any  
misdeed long.

ded



bed a soft lodging for them, another brought in the  
 potte, and made a fire, another couered the table and set  
 wheaten bread thereon, & diuers other kinds of fruites.  
 Whereat Cnemon marueled and sayd father, perhaps  
 we are come into Iupiter hospitallis house, wee are so  
 much regarded and y<sup>e</sup> with so good mind. Not into Iu-  
 piters saith he, but into such a mans as knoweth Iupiter  
 hospitallis, and the patrone of such as be in aduersitie  
 well. For, sometime he leadeth his life in trauell, and  
 merchandise, and hath seene many Cities and knoweth  
 the maners and fashions of diuers nations. For which  
 cause it is like that he entertained mee into his house,  
 wandering and traueilling a fewe dayes ago about. as  
 also he hath done many moe others. What trauel, sa-  
 ther, said Cnemon, is it which you speake of. I am, saide  
 he in this place, bereft of my children, and knowe the  
 misdoers wel, but cannot be reuenged: Wherefore I w<sup>o</sup>  
 wayling betwexe my sorrowe, like a Birde whose nest  
 a dragon pulleth downe, and deuoureth her younge be-  
 fore her face, and is afraide to come nigh, neither can  
 she flee away: at such controuersie is loue, and sorrowe  
 in her, but making a great noise. Next about the mis-  
 erable siege, & powreth in baine her motherlike, and  
 humble teares into those cruell eares, who haue of na-  
 ture beene taught no mercy. Will you therefore, saide  
 Cnemon, tell mee, how and when you had this cruell  
 hap: Hereafter, said he, I will. Now it is time to loke  
 to our bellies, to which Homer hauing respect not with-  
 out good consideration, called it pernicious, for that in  
 comparison thereof all thinges els were counted little  
 worth. But firste according to the wisdomne of the  
 Egyptians, let vs do sacrifice to the immortall Goddes,  
 for nothing shall euer cause me to breake this custome.  
 Neither shall any græfe be so great, which shall cause  
 me to put the remembrance and seruice of God out of my  
 minde: when he had said thus, he powred a little cleane  
 water

Iupiter hos-  
 pitalis.

A pretty  
 similitude.

Homer cal-  
 lers the belly  
 pernicious.  
 Calatiris will  
 not forget to  
 doe sacrifice  
 to the Gods.

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Calasiris sa-  
crificeth to  
Theagenes  
and Carichia.

Theagenes &  
Carichia, Ca-  
lasiris childre  
without a  
mother.

A wise man  
counteth  
thanks a re-  
ward.

water out of a viall, and sayde, I doe sacrifice to the  
Gods of this countrey, and to the Goddesses of Greece to  
Apollo of Delphos, and beside, to Theagenes, and Cari-  
chia, good and honest creatures, for as much as I make  
these Goddesses also: and therewithall he wept, as thogh  
he would doe an other sacrifice to them beside, with sor-  
rowful teares. When Cnemon heard this, he was a-  
bashed and looked earnestly on the old manne round a-  
bout. What say you (quoth he) be Theagenes and Cari-  
chia your childre? indeed: They are my children said he,  
borne without a Mother. For the Goddesses haue made  
them my children by chance, and caused me to be sorrow-  
full for them, so that I haue a natural affection of mind  
towards them, by which they esteemed me as their fa-  
ther, and so called me also. But I pray you tell me how  
you knew them. I do not onely know them, said Cne-  
mon, but tell you that they be safe and in good health.  
O Apollo, and the rest of the Goddesses, sayd he tell mee  
in what countrie they be, and I will call you then my  
saviour, and make squall account of you as with the  
Gods. What rewarde, sayde he, will you giue me? At  
this time, said he, thanks, which a wise man counteth  
a godly rewarde. And if ye come into my countrey,  
which the Goddesses tell me shalbe shortly, you shal haue  
great riches. You promise mee said he, that whiche is  
to come, and very vncertaine, and may yet presently  
sufficiently recompence me. If you see any thing pre-  
sente tell me. For I so much desire that, that I coulde  
be contente to lose some part of my body, and yet think  
that I am not maimed of any member, but haue euery  
ioynite whole. I requirs this (said he) that you woulde  
vouchsafe to tell me of them, of whence they are, who  
be their parentes, and what fortune they haue hadde,  
thou shalt haue, answered hee, a greater rewarde and  
such a one as to it nothinge maie bee comparable: al-  
though you had asked all the treasure in the world.

But

But let vs nowe eate some meate. For both of vs, as wel you to heare, as I to tel, shall haue need of longer time. When they had eaten puttes, figges, Palmes new gathered, and such other fruite as the old manne was accustomed to feed on, (for his conscience made no difference of meates) they dranke, he water, and Cnemon wine, after a little while then Cnemon saide, Father, how well Bacchus is pleased with tales and banquetting songs, you know wel inough.

Bacchus  
pleased with  
merry songs  
and tales.

Wherefore now also seeing he hath challenged me to himselfe, he moueth me to desire to heare somewhat, & constraineth me to craue any promised reward, & nowe it is high time to make prouision to play this commedie as one a stage, as the prouerbe is. You shall heare it said he, and woulde to God that thysie Nauficles had been here, whom I haue oft by diuers delaies deluded, very desirous to heare this tale. After Cnemon hearde Nauficles named, he asked where he was then. Hee is gone quoth the old man, on hunting. What maner of hunting said he? Of wilde beasts very cruell, which be called in dede men, and heardmen, but line by theste, & can hardly be intrapped, for that they vse by-pathes, and comes in the marish ground. Whereof doeth hee accuse them said he? of the taking away of a lennman of his, which he brought from Athens, whome hee called Thisbe. Lord God, saies Cnemon, and therewithall suddenly held his peace, as though he woulde say no more, and when the old man asked him what he ayled, Cnemon willing to bring him to other matters, saide, I marvel how, or with what army emboldened, he durst set vpon them. He answered, Croondates is made deputy of Egypt, by the great king, by whose commaundement Mitranes capitaine of the watch, is made gouernour of this Towne, Nauficles hired him for a great summe of money, and with great company of horsemen and footemen conducted him against them. Hee taketh

Oroondates  
deputy of  
Egypt.

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The wines of  
Greece haue  
their Gossips  
meetings.

Celafiris  
born at Mem-  
phis, telleth  
the whole  
course of his  
life.

Saturne an  
vn lucky pla-  
net.

in very ill parte the losse of that maide of Athens, not so much for that she was his friende, and played well on instrumentes, but more, because he was in minde to carrie her to the king of *Æthiopia*. as hee said, that thee might be his wines drinking gossippe, and familiar after the manner of the Greekes, as though he were de- praiued therfore of a great summe of mony which he hoped to haue for her he maketh all prouision possible to reconer her againe. By self willed and exhorted him so to do, supposing, that he by some chance might happe to finde my children and helpe me to them againe. Wee haue talked inough said Cnemon, now cutting him of the heardmen, captains, and of the kings themselves. It wanted but little, that you had not with your talke turned my minde another way, you haue added this glaunce, nothing appertaining to Bacchus, as the proverbe is. Wherefore returne your talke to that you promised, for I haue founde you like Protheus of Pharo, not turning your selfe into diuers figures, as hee did, but attempting to bring me from my purpose. You shall know said the old man. But first I will tell you of my selfe, not begulling you in my tale, as you think: but propounding such talke as shalbe true, & well agreeing to that which followeth. The citty wherein I was borne is called Memphis, my fathers name, and mine also is Celafiris. As touching my trade of life, I am now a vacabond, who was not long before a priest, I had a wife by the ordinance of the citty. but losse her by the lawe of nature. After she had passed out of this body into another rest, I liued a while without anye miserie delighting my self with two sonnes, that I had by her. Not many yers after the course of heauen prescribed by destinie, both chaunge all our estate, and Saturne cast his eye into our house, makinge the chaunge stil worse and worse. without any hope of auoiding the same: onely foresight, as in such matters is common,

was

was my gaine, which much abated the violence & heate  
of these misadventures. For those miseries my sonne,  
that come on thee sodainly, be vntollerable, but such as  
are foreseen are borne with more equall mind. For the  
mind being occupied with fear, is abashed of those, and  
taketh them heauily, but custome by reason maketh  
these more familiar such a thing hapned vnto me. A wo  
man of Thrace, of ripe yeares, and excepte Cariclia the  
fairest in the world whose name was Rhodopis, I know  
not whence, nor how by the ill luck of her louers leaving  
her Countrey, trauelled ouer all Egypt, & came in verie  
wanton wise to Memphis, with a great sort of maydes  
and seruants waiting on her, verie perfectly instruc  
ted in all vnderstandings entisements, and wanton beha  
uiour, so that it was possible for none that looked on her,  
not to be intangled with her loue, of such an vnauoyda  
ble force, was the whorish allurements, that proceeded  
from her eyes. She entred into this Temple oft, whose  
Priest I was, and worshipped the Goddess dayly, and  
offered diuers sacrifices, and giftes, which cost many  
Talentes, (I am ashamed to tell it, yet I will) with  
often beholding of her she overcame me, and that tem  
perance also which in all my life with great studie I had  
conserued. A great while I withstood the eyes of my bo  
dy with the inward eyes of my minde, yet at last, over  
come with this affection of loue, as those who are heauy  
laden, I was constrained to vayne. When therefore I per  
ceiued that a woman should be the beginning  
of all the ill lucke which the Gods had appointed mee, of  
which I was not ignorant before, & perceined that by  
fatall destinie it was so decreed, and that the Goddess  
whose turne was then to rule, would playe that  
part: I determined not to dishonour the Priesthood in  
which from my youth I had bene brought vpp, nei  
ther to defile the Temples, and secreete places of the  
Goddess, and to auoide that which was by destiny de  
creed,

What misery  
is best to be  
borne.

The begin  
ning of the il  
fortunes of  
Calasiris.  
Rhodopis a  
Harlot.

Calasiris fal  
leth in loue  
with Rhodo  
pis

An example  
of an heathē  
Priest.



## *The Æthiopian History*

Calasiris ban-  
nished him-  
selfe.

cræde, not for doing the deede (which God forbids) but  
to punish my desire with convenient punishment, as  
in my minde I determined, by reason ruling in that  
iudgemente, I banished my selfe, and unhappie man  
forsooke my countrie, as well to yeilde to the neces-  
sity of the Ladies of destinie, and giue them leaue to de-  
termine of vs what they would, as also to leaue the cur-  
sed Rhodopis. For I was afraid my guest, lest if he, who  
then had dominion, should violently enter into the cit-  
tie I should be forced to doe some vile thing. But the  
chiefe cause, aboue all other, that banished me, were my  
sonnes, for the secret wisdom, that I had of the Gods,  
des. forshewd to me, that they shoulde fight a bloud-  
dy battaile betwene themselves, that I might there-  
fore remooue such a cruell spectacle from mine eyes  
(which I thinke the sunne himselfe would not behold)  
and to acquite these fatherly eyes, of the sighte of my  
sonnes death, I went my way to preuent these things,  
pretending as though I would goe to greate Thebes,  
to see my elder sonne, who was then with his Graund-  
father, his name was Thiamis. Cnemou, started when  
he heard the name of Thyamis, yet he kept his counsell,  
as well as he coule, the better to heare that which fol-  
lowed: but he told on as followeth. I omit that which  
happened to me by the way (youngman) for it nothing  
appertaineth to that, you aske for. But when I heard  
that there was a certaine cittie of Græce sacred to A-  
pollo, which was a temple of the Gods, and a colledge  
of wise men, and farre from the troublous resort of the  
common people I went thither thinking that cittie w<sup>as</sup>  
was dedicated to holines, and ceremonies, to be a meet  
place for a manne being a prophet to resorte vnto. So  
when I had sailed by the coast of Creffa, & was arined  
at Cyrrhus, I went in hast out of my ship to the towne  
whether after I was come, I selte a certaine diuine o-  
bour breath vppen me. So that for many causes I ac-  
counted

Calasiris  
iourney to  
Delphic.

counted that Cittie a meet place for me to abide in, the  
leaste wherof was not, the naturall situation of the same. For as it were a naturall defence or tower, Pa-  
nassus reacheth ouer it, inclosing the Cittie as it were  
with a wall with his two toppes. You say very well  
(quoth Cnemion, and like one indeed who had tasted of  
Pithos spirit, for I remember that my father told me  
the sight of the tower was such, when the Athenians  
sent him to the Councell of Amphictiones. Are you  
then an Athenians sonne said he: Yea sir said Cnemion.  
What is your name? Cnemion answered he. How came  
you hither? You shall heare that hereafter, now tell on  
your tale, content quoth he. I went into the Cittie, and  
prayed it much in my minde, for the places of exercise  
there, and the pleasant fieldes, and the springes, with  
the fountain of Cattalus, this done I wnt to the Tem-  
ple. For the report of the people, that said the Prophe-  
tesse would giue answer presently, inoued me so to do,  
as sone as I had gone into the Church and saide my  
prayers and made a certaine secret request to the God,  
Pythias answered me thus.

The situati-  
on of Delphi

The pleasant  
commodities  
of Delphi.

I to shunne the destinies sure decrees,  
Thou takest al this toile;  
And therefore leauest the fruitfull coast  
of *Nylus* fertile soile.

Apollos an-  
swere to Ca-  
lauris.

Haue a good heart, for I will giue,  
the bi blakish fields againe  
Of *Egypt* vnto thee, till then,  
our friend thou shalt remaine.

As sone as the Oracle had ginen me this answer, I  
fel groueling on the altar, and desired him in al things  
to be my god God. But a great sort of those that stood  
by me, prayed the God much for giuing mee suche an  
answere at my first comminge: Every man talked of  
Fortune, and beheld me and said, that I was the wel-  
comnest man to the God that ever came ther, saue one

## The Æthiopian History

Lycurgus  
which gaue  
lawes to the  
Lacedemo-  
nians.

Pretty Hea-  
thenish que-  
stions.

Lycurgus of Sparta, wherefore when I desired to dwell in the Churchyaede, they gaue me leaue, and decreed, that I should be nourished of their common charges. So be short I wanted no good thing. For there I enquired the causes, and manner of the sacrifices which were very diuers, and many that as wel the men that inhabit ther as also strangers make, or els I conferred with Philosophers vnto which Citty no final number of such men come, so that the Citty is in a maner a studie dedicated to propheties vnder the God who is captaine of the Muses. And at the firste there were diuers questions, as touching many matters moued among vs. For some would aske after what sort we Egyptians honored our gods, another, why diuers countries worshipped diuers kinds of beasts, and what they could say of euery of them, other enquired of the maner & form of the buildings called Pyramides, many of their framing of instruments and their tunes. At a worde, they left nothing that appertaineth to Egypt, vnsearched. For the Grecians eares are wonderfully delighted with tales of Egypt. At last certain of the ciuilest sorte fell in talke of Nylus, and asked me whence were his heads and what special property it had aboue other riuers, and why it alone of all others in Summer dyd rise. I told them what I knew, and was writen in the holy booke, and was lawfull onely for the priestes to know, how that the head thereof was in the highest part of *Æthiopia*, and furthest bounds of al Libya, at the ende of the Eastle Cline, and beginning of the South. It floweth in the Summer, not as some think, by refo of contrarie blastes of the Northwest winde (as some thinke) but so; that those same windes blowing out of the North, gather together, and driue all the Cloudes of the aire into the South (about the middle of the summer) till they come to the burning line, wher their violence is abated, for the vncredible heate there abouts,

so that all the moisture, which was before gathered together and congeled, melteth, and is resoulued into a boundance of water, wherewith Nilus waereth proud, & wil be a river no longer, but runneth ouer his banks and couereth Egypt with his waters, as with a sea, and maketh the ground very fruitesful. Wherefore it runneth sweete waters to drinke, as is here, for that they come from heauen, & is pleasant to be touched not now so hoate as at the first, yet it is luke warme as one that springeth in such a place. For which cause of that flood and none other, arise no vapors, for if there should, then were it like that it receiued his encrease of snowe resoulued, of which opinion some learned men of the Greeks haue bin, as I talked of these matters in this sort Apoloes priest, called Caricles, my familiar frende saide vnto me. It is very wel said of you, & I my self am of your opinion also, for I haue hard the priestes of Egypt that inhabit about Nilus, say so also. And haue you bin there the Caricles, quoth I: I haue, quoth he Calasiris. What mischance draue you thither: I asked him then. The ill lucke that I had at home, said he, which for all that turned to my great felicitie. I wondered at that, & thought it could not be so. You will not maruell quoth he if you heare the whole processe of the matter. which you shall doe when you please. Then quoth I, tell me now, for I am wel pleased you should so do. Caricles then when he had let the people depart said, know that for a certaine cause I haue desired a greate while, that you might be made priue to mine estate. A long time after I was married, I had no children: yet at length when I was old, & had made earnest prayers to God I had a daughter, the which, God foresheued me, shold be born in an ill time. for all that she became marriageable, & I provided her a husbande of one of her suters (for she had many) which in my iudgemente, was the most honest man. The firste night that she, unhappy wench,

He confuteth the opinion of certaine Greek philosophers.

Caricles telleth calasiris all his estate.

## The *Æthiopian History*

He was perhaps of The- mistocles opinion, who rather chose a man without money, then money without a man.

A man may not kill himselfe.

Catadupic  
a city of  
Egypt.

lay with her husband, she died either with a Thunderbolte, or else so; that by negligent handling, her bedde was set on fire. And thus the marriage Song, not yet ended was turned to mourning: and she was carried out of her Bridebedde into her graue: and the Tapers that gaue her light at her wedding, did now serue to kindle her funerall fire. Beside this unhappy fortune, God gaue him another tragicall mishappe, in that hee tooke the mother from me, beeing too sorrowful for the death of her daughter. I therefore (not able to beare this greate punishment at the Goddes hande, did not kill my selfe, in obeying their preceptes, who are occupied aboute holy controuersies, and affirme it not to be lawfull. but left my country priuily and fled farre from the sorrows I felt at home: for the quick remembrance of the mind, is greatly holpen, to forgette euilles passed, if it be obscured. and darkened by turninge of the eyes from the same. After I had trauelled ouer manie countries, at length I came into your Egypt, and into the citie Catadupic, to see the flues of Nilus. And thus my friend, I haue tolde you the manner of my trauell into those places. But I desire, that you shoulde knowe the principall cause. why I tel you this tale. As I walked about the citie, as my leisure serued, and did buye such thinges, as are verie scarce in Greece (for nowe by continuance of time, hauing well digested my sorrowes, I hasted to return into my country) there came a sober man to me and such a one as by countenance, appered to be wise that had lately passed his youthfull yeares, who was in couller very black, and saluted me and saide that he woulde talke with me aboute a certaine matter (not speakinge Greeke very well.) And when hee saue, that I was willing to goe with him, hee brought mee into a certaine Temple, and by and by. sayde. I saue you buye certaine Hearbes and Rootes that growe in *India*, and *Æthiopia*, if you will



& without guile, I wil shew you them with al my hart. That I wil, quoth I shew me the I pray you. With þe he toke a little bag from vnder his arme, & shewed me certaine precious stones of wonderfull price. For there were Pargarites among them as big as a little nutte, perfect rounde, and Smaragges, and Hiacinthes, they were in colour as the græne grasie, and shyned verie bright. These were like the sea banke, that lieth vnder a hard rocke which maketh all that is vnderneath to be, like purple colour. At few wordes, their mingled, and diuers shining colour, delighted and pleased the eyes wonderfully which as sone as I saw. You must seeke other chapmen qd. I god sit for I & all my riches are scant able to buy one of the stones that I see. Why said he, if you be not able to buy the, yet are you able to take them, if they be giuen you. I am able, said I, to receiue them in daede, but I know not what you meane so to mock me. I mock you not, qd. he but meane god faith and I swear by the God of this church that I wil giue you al these things, if you wil take them, beside another gift, which farre excelleth them all. I laughed when I heard this he asked me why I laughed. Because, quoth I, it is a thing to be laughed at: seeing you promise me thinges of so great price, and yet assure me to giue mee more. Trust me, said he: but swear that you will vse this gift well and as I shall teach you. I marvelled what he meant, and staid a while, yet in hope of those greater rewardes. I toke an oth. After I had sworn as he willed me he brought me to his lodging, and shewed me a maide of excellent beauty, which hee sayde, was but seven yere olde, methought she was almoste marriageable, such grace both excellent beantie gyue to the talenesse of stature. I stood in a maze, aswel for that I knew not what he meante, as also for the vnassurable desire I had to looke vpon her. The spake hee thus to me. Spz, the mother of this maid, which you see for

Many take others for like end, but do scantely performe them so well.

What excellent beauty with talnesse of stature, maketh a womā teemely.

## The Æthiopian History

Cariclia com-  
mitted to for-  
tune.

Cariclias  
state found  
in a sampler.  
What was  
hir bringing  
vp.

Beauty can-  
not be hidde

a certaine cause, that you shal know hereafter laide her  
forthe wrapped in such apparell as is commonly vsed  
for such purposes committing her to the doubtfullnesse  
of fortune. And I by chaunce finding her, tooke her  
vp, for it is not lawfull to despise and neglecte a soule  
in danger. after it hath once entred into an humane  
body. For this is one of the wise mens precepts, that  
are with vs, to be whose scholes my self was once iudged  
worthy. Besides that euen in the infantes eyes  
there appeared some wonderfull thing. she beheld mee  
with such a stedy, and amiable countenance, as I lo-  
ked vpon her. With her was also found this bagge of  
precious stones which I shewed you of late, and a sil-  
ken cloth wrought with letters in her mother tongue,  
wherin was her whole estate contained. her mother as  
I gesse procuring the same. Which after I had reade,  
I knew whence, and what she was, and so I caried hir  
into the country far from the Citty, and delukered her  
to certaine sheepehearbes to bee broughte vpper with  
charge that they should tell no man. As for those things  
that were founde with her. I detayned with my selfe,  
leaue for them, the maide shoulde be brought into any  
danger. And thus at the first this matter was concea-  
led: But after, in procelle of tyme, the maide growing  
on, and becoming more fayre then other womē wer,  
(for beautie in mine opinion cannot be cocealed though  
it were vnder the grounde, but woulde thence also ap-  
peare) fearing that her estate shoulde be knownen, and  
so she killed, and I brought in trouble therefore I se-  
wed, that I might be sent in Ambassage, to the Deputie  
of Egypte, and obtained it, wherefore I come, and  
bring her with me, desirous to sette her busines in good  
order And now must I vtter to him the cause of mine  
Ambassage. for he hath appointed this day for the hea-  
ring of me As touching the maide I commend her, to  
you, and the Goddes, who haue hitherto conserved her,  
vppon

Upon such conditions, as you are bound by othe to performe. That is, that you will vse her as a free woman, and marry her to a free man, as you receiue her at my hande, or rather of her mother, who hath so left her. I hope that you will performe al things wherof we haue commoned aswell by credit of your oth, as also by trust y I haue in your maners, which I haue by many daies experienced to be very Greekish indeed. Thus much I had to say to you, before I executed my comissio as concerning mine ambassage : as for other secreties belonging to the maide, I will tell you them to morrowe in more ample wise, if you will meete with me aboute this temple. I did as he requested, & caried the maid mistred to mine own house, and vsed her very honorably y day, comforting her with many faire means and gaue God great thanks for her, from that time hitherto, accomplishing, & calling her my daughter. The next day I went to this temple, as I had appointed with the stranger, & after I had walked there a great while alone, & saw him not, I went to the deputies house. & inquired whether any man saw y legate of *Ethiopia*. Where one told me, that he was gone, or rather driuen homeward, the last day before sun sette, for that the deputie threatened to kill him if presently he departed not. I asked him the cause for that, quoth hee, by his Ambassage he willed him not to meddle with the mines out of which, y sinaragds were digged, as those that appertained to *Ethiopia*. I came home again, much griued, like one that had some great mishappe, because I could not knowe any thing as touching the maide, neither whence shee was or who were her parentes. Haruaile not thereat, said Cnemon, interrupting him, for I my selfe take it heauily, that I cannot knowe it now : yet perhaps I shall knowe it hereafter, you shall indeed, said Calasiris. But now will I tell you what Caricles saide more. After I came into my house (quoth he) the maid came forth

Caricles calleth Caricia his own daughter,

Sisimithers his ambassad

## The Æthiopian History

to mate me but saide nothing, because shee could not yet speake Greeke: yet shee tooke me by the hande, and made me good chear with her countenance. I marveled that euen as good greyhoundes doe satwne vppon euery one, though they haue but little acquaintance with the, so shee quickly perceiued my goodwill towarde her, and did embrace me as if I had bene her father. I determined therefore, not to tarry longer in Caradupi, leasse some spite of the Goddes should deprive me of my other Daughter too so comming by boate downe along Ny-lus, to the sea. I got a shippe, and sailed home. and now is this my daughter with mee, this Daughter, I say, surnamed also by my name, for whose sake, I lead scant a quiet life. And beside other thinges, wherein shee is better then I could wish, she learned the Greeke tongue in so short space, and came to perfit age with such speed, as if she had ben a perelesse braunch, and farre of passed all other in excellent beautie, that all mens eyes, as wel strangers, as Greeks were set on her. To be short, whersoever she was either in the temples or at publike exercises, or in the places of common resort, shee turned all mens mindes, and countenances vnto her as if shee had bene the Image of some God, lately framed. And although shee be such a one, yet shee grieveth mee sore. Shee hath bidden marriage farewell and determineth to liue a maiden stil, and so becomming Dianas seruant, for the most parte, applyeth her selfe to hunting, and doth practise shooting. For my parte, I sett little by my life who hoped to marrie her to my Nephew, my sisters Sonne, a courteous young man, well mannered, and faire spoken, but I can, neither by prayer, nor promise nor force of Argument perswade her thereto: but that which grieveth mee moste, is that, (as the Proverbe be saith) shee vseth my owne feathers against mee. and addeth greate experience, and many reasons to prooue that she hath chosen the best kinde of life, commending

bugunty

Carichia not  
onely passing  
beautiful but  
very witty  
also.

Carichia not  
willing to  
marrie.

virginity with immortal praise, and placing it in Heaven by the Goddess, calleth it immaculate, unspotted, and uncorrupted: as for loue, Venus dispozte and euery Ceremonie, that appertaineth to marriage, she utterly dispraiseth In this matter I require your helpe, and therefore now I hauing good occasion, which hath in a manner preferred it selfe to me vse a longer tale, then neede requireth Doe thus much for me, god <sup>alafius,</sup> vse some pointe of your wisdom, though it be by inchauntment, to perswade her, either by word, or deed, to knowe her owne nature, and to consider, that she is borne of a woman. This you can do if you wil for the disdaineth not to talke with men, for that she hath bene commonly brought vp among them. And she dwelleth in the same house with you, here I meane within the circuit and compasse of this Temple. Despi'se not mine humble prayers, and suffer mee not to liue in mine age without children, and comfote and hope of any to succede me: this I beseech you to do for Appoloes sake and all the Gods of your owne countrey. I wepte when I heard this, Cnemon, because he himselfe not without teares thus humbly besought mee, and promised to doe what I could for him in this point. While we yet talked of these matters, one came to vs in haste, and tolde vs that the Captaine of the Aenians, ambassage, was at the gate, and made prouision, and therefore desired the Priest to come away and beginne the sacrifice. I asked Cicles what those Aenians were, and what holy message theirs was and what sacrifice they made. The Aenians saide he, is the noblest parte of Thessalia, and right Greekish, which fetch their petegree from Deucalion, and stretch to the borders of Malia, their chiefe citie is Hippala, so called as they say because it is mistres, and ruler of the rest but as other thinke for that it is situate vnder the hill Oeta. This sacrifice the Aenians send to Pyrrhus Achilles sonne euerie fourth yeare, at

Aenians a people of Thessalia fetch their petegree from Deucalion. How far the Aenians countrey goeth. Their chiefe city is Aipala the maner of the Aenians sacrifice to Pyrrhus.



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such time as the feast Agon is kept to Apollo (w<sup>h</sup> i<sup>h</sup>e is now as you know) for here was he killed at the v<sup>e</sup>y Altars of Apollo. by the guile of Orestes Agamemmons sonne: this message is done more honourably then any of the rest, because the Captaine saith, he is one of *Achill's* line. By chance I met with him two dayes ago and there seemeth verily to appeare in him somewhat worthe those that come of *Achill's* bloude, such is the comelines of his person, and talnes of stature, that it maye easily proue he was borne of some Goddesse. I marvelled how they being *Ænians*, did say they came of *Achill's* bloude, because the Egyptian Poet Homer saith that he was borne in Pythia. The young manne, and the rest of the *Ænians*, say plainly that he is their progenitur, and that Theris was married to Pelcus out of Malia, & that in old time Pythia was there aboutes, and that beside them whosoever do challenge the noble man for his valiant ades, say vntreuly. For his parte, he proueth himselfe to be of *Achill's* bloud by an other reason: for that Menesthius his grandfather, who was the sonne of Sperchius, and Polidora Pelcus daughter, which went with Achillis among the noble captaines, to Troye, and because he was his kinsman was one of the chiefest captaines of the Mirmidones. And although he himselfe be very neare on euery side to Achillis, and tope him to the *Ænians*, yet he accounteth these furrallles to Pyrrhus, for a most assured proue, whiche all the Theſſians (as he saith) haue granted to them bearing them witnesse that they be the nerfe of his bloud. I enuy them not Caricles (quoth I) whether, they challenge this to theſelues vntreuly or it be so indeed. But I pray you, send for y<sup>e</sup> Captain in for I desire much to see him. Caricles was content: Therewith entred in a young man of Achillis, courage indeed, who in countenance, and stomacke appeared no lesse, with a straight necke, his foreheaded, with his haire in comely sort rebending

A pretty discourse of Achillis country, prouing the *Ænians* to come of his race.

The description of a very comely man.

bending downe, his nose, and nostrilles wide enough  
to take breath, which is a token of courage and strength  
his eyes not very gray, but graye and blacke, whiche  
made him looke somewhat fiercely, & yet very amiably,  
not much unlike the Sea, which is newe calmed after  
a boisterous tempest. After he had saluted vs, as y<sup>e</sup> man  
ner was and we him againe, it is time, saide he, to doe  
Sacrifice to the Godds, that we may finish the Noble  
mans rites and the pompe thereto belonging by times  
let it be so said Caricles, and as he rose, he told me soft-  
ly you shall see Caricia to day, if you haue not sene her  
before. for she must be at the pompe and funeralsles of  
Neoptolemu by custome. I had sene the maide before,  
Cnemon, and done sacrifice with her, and shee woulde  
inquire of me of our holy customes and ordināces. Yet  
I sayd nothinge to him, waytinge to see what woulde  
come hereof, and so wee wente to the Temple both to-  
gether. for all thinges that belonged to the sacrifices,  
were made ready by the Thessalians. As soone as we came  
to the altar, and the young man beganne to do the Sa-  
crifice, hauinge leaue firste of the priests. Pythia saide  
thus.

Ye men of Delphi sing of her,  
and Goddes of Spring praise:  
Who now in grace begins to grow,  
but saine shall end her dayes.  
Who leauing these my temples here,  
and passing furing streames:  
Shall come at length to country scortcht.  
with Phœbus blazing beames,  
Where they as recompences due,  
that vertues rare do gaine:  
In time to come ere it be long,  
white Miters shal obaine.

Apollo his an-  
swer as tou-  
ching Thea-  
genes and  
Caricia.

After the Gods had saide thus, those that stood by  
cast many doubtles, but knewe not what that answer  
should

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when oracles  
and fouthsay  
ings are to be  
expounded.

should meane. Euery man had his seuerall exposition & as he desired so he conjectured, yet could none attain to the true meaning therof. for oracles and dreams are for y<sup>e</sup> most part vnderstood, whē they be come to passe. And although the mē of Delphi were in a maze, for that was said, yet they hasted to go to this gorgeous solemnitie, not caring to make any diligent inquirye of the answers which was giuen.

Here endeth the second  
Booke.

## The third Booke.

*The Contents of the third Booke.*

In the third booke is contained the manner of the Funerals, and how Theagenes fell in loue with Cariclia and she with him, and the moane that Caricles made for her to Calasiris.



After the Wompe and Funerall was ended: nay Father quoth Cnemon, interrupting him) it is not done yet, saying your talk hath not made me also a looker thereon. But you slip from me who desire wonderfullie to behold the whole order thereof, no lesse than one as the olde Proverbe) that is saide of one that commeth after a feast, in as much as you haue but opened the Theatre, and straight shutte it vp againe. Cnemon (saide Calasiris) I would not trouble you with such unpertinent matters as you do now desire, but would haue brought you to

to the principall points of my tale and that, which you desired at firste. But because you desire by the way to be a looker hereupon, hereby you declare your self to be an Athenian, I will briefly declare to you the brauerie thereof, as well for it selfe because it is famous, as also for certaine things that happened thereat. The Hecatombe wente before, and such men as were but lately entered into the holy ministrie leade the same; each one had a white garment knit about them, their right hande, & arme with their breast naked, and a Pollare therein. All the Dren were black, but very lusty, wagginge theyr heades, and lifting them vppe a litle, they had euen hoynes, part whereof was guilded, other had Garlandes of flowers vppon them, their legges were somewhat crooked & their throtes hanged beneath their knees and there were so many as would make a iuste Hecatombe indeede. After these followeth a great sort of other offerings, and euery kind of beastes was lead by it selfe in order alone. With an instrument that appointed when and with what they should begin. These beastes, and their leaders did certaine virgins of Ihesalia standing in a ringe, with their haire loose aboute their eares, entertaine. The maids were diuided into two companies, those who were in the firste, carryed flowers and fruite. The other carried in baskets other fine knackes, and perfumes and filled all the place w<sup>th</sup> pleasant odour: they carryed not these thinges in their handes, but on their heades, for that they helde theyr hands forward and backward that they might y<sup>e</sup> more easily both go and daunce. They receiued their Song of another company, for it was the duty of these to sing the whole Hymne. In this song was Thetis praised, and Peleus, then their Sonne, and after his, after these Cnemón: what Cnemón (quoth Cnemón now father yet take frō me the pleasantest part of this tale. as though you would make me a beholder onely of that, that was done

The manner  
of the sacrificie.

Hecatombe  
is a kind of  
sacrifice.

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donne in his Royaltie, and not a hearer also. You shall  
heare it, saide Calasiris, seeing it pleaseth you, this was  
the Songe.

the song that  
the Theſſali-  
an virgins  
sung in hon-  
nor of thetis,  
Pelesus, achil-  
les & pyrrhus

O *Nereus* God in surging Seas,  
we praise thy daughter deare :  
Whome *Peleus* at commaundement,  
of *Iolie* did make his feare.  
Thou art our Ladie *Venus* braue,  
in Sea a glimſing Starre :  
Who, thee *Achilles*, did bring forth,  
a verie *Mars* in warre.  
And captaine good vnto the *Greekes*  
thy glorie scales the skies :  
To thee did thy redheaded wife,  
cause *Pyrrhus* rough to rise.  
The *Troyans* vtter ouerthrow,  
but stay to *Greekiſh* hoast :  
Be thou good *Pyrrhus* vnto vs,  
a fauourable ghost.  
Who here in graue intombed lieſt,  
in *Phæbus* ſacred ground :  
Bow downe thine eare, to thoſe hymnes  
that we to thee do ſound.  
And this our citie ſuffer nor,  
in any feare to be :  
Of thee, and *Thetis* is our ſong,  
*Thetis* all hayle to thee.

This was the ſong. made by Cnemon as I remember  
with ſo good order in the ſonge, and meaſure in their  
dauncing, agreeing ſo fitly to the ſound of the muſicke,  
that the eye forgot what it ſaw in raiſhment of that  
was heard and the ſtanders by followed the mayds as  
they paſſed on, as though they hadde beene raiſhed  
with the pleaſantneſſe of their ſonge, vntill the iollye  
luſty youtheſ with their captaine and Kingleader ap-  
peared



peared, the sight whereof was better then all that they had seene before. The whole nūber of these youths, was fifty, which was diuided into twice five and twenty, in a manner garded their Captain, who rode in the midst of them. Their bootes wroughte with purple leather, were foulded finely a little aboue their ankles. Their cloakes were buttoned with buttons of Golde before their breaſtes, and were laide on with rounde blew buttons, doūne vnto the neathermost hemme. Their horses came all out of Thessalia, which also shewed by their pleasaunt countenances, the good pasturage of their country. They somed on their bridles as though they thought scoone of such as rode on the, yet they turned very redily as their Riders would haue them.

The Anians  
apparell.

Their saddles, & the rest of their harness was so beset with siluer and golde, that in this point the young men seemed to strue who should be breaſt. But Cnemon, those whoe were present, did so despise and passe these men thus apparreled. and loke on the Capitaine Theagenes (on whome was my care) that all, which shewed before very bright, was nowe darkened, as it had been with some passing lightning. Such brightnes did his sight bring vnto vs, in as much as he was on horseback also, with a speare of Ashe, poynted with ſtæle in his hande, hee had no helmette on, but was bare headed. His cloake was of purple wrought with Gold, where in was the battaile of the Centaures and Lapithes: on the button of his cloake was Pallas pictured, bearing a shield before her breaſt, wherein was Gorgons head. The comelines and commendation of that which was done, was somewhat increased by the easie blowing of the winde, which moued his haire about his necke, parting it before his forehead, & made his cloake waue, and the nether parts thereof to couer the backe and buttockes of his horse. You would haue saide that his horse did knowe the beautie of his maister, and that he

Theagenes  
cloke what  
cost thereon.

Theagenes  
his horse.

being

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being very sayre himselfe, did beare a passing ſcarmely man, he rained ſo, and with pricked vp eares, he toſſed his head, and rolled his eyes fiercelly, and prauuced and leapt in ſo fine ſort. When he had the raynes a little at will he would ſet forward couragiouſly, and turne about on both ſides, and beat the ground with the tips of his houſes lightly, and moderate his fierceness with the pleaſauntneſſe of his pace. Each man was amazed thereat, and gaue the young man the principall praiſe, as well for his courage as alſo for beautilie and comelines of perſonage. At a word, the comon ſort of women, ſuch as could not moderate their affections, caſte apples and flour vpon him, by that meanes as might be geaſſed, ſeking to gette his fauour. For they were all of this opinion, that there coulde be no humane ſhape which coulde ſurmount the ſcarmelines of Theagenes. But after that Aurora, with roſſall fingers, as ſaith Homer, appeared, and the beautifull and wiſe Cariclia came out of Dianas Temple: then I perceiued that Theagenes coulde be conquered, but ſo farre conquered, as the naturall ſcarmelines of womans beauty hath the more and greater ſorce at firſt to bring vnder. For ſhe was carried in a chariot, drawen with a yoke of white Oren, ſhee had on a purple gowne downe to her ſote, ſpangled with golde. She was girded with a girdle, in making whercof the workman beſtowed al his craft, in y he neuer made the like betore, nor able to frame ſuch another after. For he tied two Dragons tailes behind her back, betwix her ſhoulders, bringing further their contrary neckes vnder her pappes, with an artificiall knotte, ſuffering both their heades to hange downe after it was faſtened about her. You woulde haue ſayde that the Serpents did not ſceme to crape, but crept in deed. They were not fearful with their terrible loſſes, but ſcimed as though they had bene wantonly aſſepe. As touching their matter, they were gold, but in colour blew

What the comon ſort of women did to Theagenes, & their opinion of him.

Theagenes beginneth to loue Cariclia

How Cariclia was attired.

Cariclias Girdle.

blewe. For the gold by arte was made blacke, that  
blacke and blewe might inbode represent the sharpe-  
nesse of diuersitie of scales, and such was the maides  
girdle. Her haire was neither al bound vp nor al loose:  
but the most part thereof that grewe behinde, hanged  
ouer her shoulders, that which grew from the crowne  
of her head downeward to her forehead, being yellow  
coulored, was crowned with a garland of yong Lau-  
rell, which did not suffer the whole to be blowne more  
then was seemely with the vehemency of the wind. In  
her left hand she bare a guilded bowe, and a quier of  
Arrows hanged on her right shoulder, and in hir other  
hand she bare a Taper burning. and although she wer  
so attyred yet there came greater light from her eyes,  
then from the Taper. Those same are Theagenes and  
Carcia indrede saide Cnemon. Calasiris thinkinge  
that he had spied them some where, asked him & where  
be they? shew me them for Gods sake. Pethoght sa-  
ther (quoth he) I saw them being not here, you haue  
described them so wel, and as I my self remember wel,  
I haue seen them. I cannot tel (quoth he) whether you  
saw them so attyred, as at that tyme all Grece and the  
sunne himself did see them. So fair and so happy were  
they as menne had felicitie inough, if they were like  
him, and women, if they were like her. For they coun-  
ted it an immortall thing to be such a couple. Although  
the people of that country rather praised the yong mā,  
and the Ihesalian the maide both praising that won-  
derfully which they neuer sawe before. For a newe  
countenance and seldome seene, doth more mooue the  
munde, then that wherewith we are daily acquainted.  
But oh delectable deceite, & acceptable opinion, how  
didst thou comfort me, Cnemon, when I hoped that I  
hadst seene my deare child: and wouldst haue shewed  
me them? But thou goest about vtterly to deceiue me.  
For where as you promised me at the first, that they

men & wo-  
men happy, if  
they were  
like Theage-  
nes and Car-  
cia.

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would come by and by, and had for reward of so doing, obtained of me this tale of them, yet cannot you shewe me them although the evening appoach, and it be dark night. Be content quoth he, and feare not, for they wil come without doubt. Perhaps ther is some let that they come not so sone as was appointed betwixt vs. otherwise, if they were heere, I woulde not shewe you them before I had y whole hire that you promised mee. Therefore if you desire to see them in haste, persourme that you promised, and make an end of your vnperfect tale. I, quoth he, am very vnwilling to doe that which bringeth me in minde of that which grieved me much, and I supposed that you had bene wearie of this my so long prattling. But seeing you bee so desirous to heare and can neuer be wearied with a good tale, go to, let vs proceede where we left. Yet first let vs light a Candle, and do sacrifice to the Gods that gouerne in the night, that hauing performed the accustomed ceremonies, we may lie quietly, and tell forwarde our tale. He said thus, and forthwith a maide brought in a candle lighted, and he finished his sacrifice, and called vpon diuers of the Gods, but especially vpon Mercurie, and desired to haue some happy dreame that night & that his dearly beloued children might appeare vnto him in his sleepe, he prayed humbly. When he had thus done, hee said, after that the young men hadde gone thre times aboute Neop.olemus his Sepulture in their brauerie on horses backe, the women cryed out pitteously and the men made a strange noyse. Therewithall suddenly all the Dren Rammes and Goates were killed, as if they had beene slaine at one stroke. Last of all, when the Altar being of wonderfull greatnesse, had fire hundred clouen logges laide vpon it, and all manner of lawfull offerings were added therunto, they made request that Apollioes Priest might begin the Sacrifice. Caricles sayde, that the Sacrifice indeerde appertained vnto him, but the  
Captaine

Calasiris was  
very super-  
stitions.

The manner  
of the sacrifici-  
fice with the  
duty of

Captaine of this holy legation, shoulde take the taper of her, that was president of those Ceremonies and set the Altar on fire, for so was the countrey fashion. This he saide, and did Sacrifice, & Theagenes took the Taper. Surely, Cnemon, that the minde is a heauenlye thing, and of great affinity with the superiour nature, we may know by the daedes, and workes thereof. For they looked one vpon another, as though the mind knew first that, which was like to it selfe, and did approche neare to that, which both in excellency, and dignitie was of affinity to it. At the firste therefore they stood still suddainly, as though they had bene amazed. And she deliuered her Taper with a constant countenance, and hee likewise receiued it, and viewed one an other with so stedie eyes, as if either had scene, and knowne other before, and now could not call to remembrance where. This donne, they smiled a little, but so that it coulde scantly be perceiued by their countenance. Afterward as thogh they were ashamed of that they did, they blushed: within a while after, when this affection, as I thinke, had griped their hartes, they becam pale. At a worde, fire hundred countenaunces appeared in theyr faces in shorte time, and the chaunginge of all kind of colour, and the rowlinge of their eyes, plainly betokened the troubles in their minde. The people that wer present, as may be gessed, perceiued not this, because euery one thought of diuers matters, neither Caricles, who at that time, repeated the vsuall prayer. Onely I did nothinge, but marke the younge couple, after that the Oracle spake of Theagenes, dooinge sacrifice in the temple, and by coniecture of theyr names, was moued to suspecte that, which after shoulde come to passe, yet I knew nothinge exquisitly, of that which was signified in the latter parte of the aunswere. But after that, at length, and as it wer by force, Theagenes was withdrawn from the maide, and with his Taper

the priest of Apollo & the Aenians captaine of their holy embassage.

The sundry countenances and behaviours of slouers.



## *The Æthiopian History*

set fire on the alter, the pompe was broken vpp, and the thessalians went to banketing, & all the other people went euerie man to his owne house. Caricia also putting on a white cloake with a few of her familiars, went into her owne chamber, which was within the compasse of the Temple. For she dwelled not with her supposed father, but altogether seperated her selfe from him that she mighte not bee dissuaded from her purpose. I being nowe made more curious, by reason of that I had heard, and sene, came to meete Caricles of sette purpose. Who asked mee, sawe you Caricia, my ioie, and the honour of the people of Delphi? This was not the first time (quoth I) but I saw her befoze, as ofte as the people resorted to the Temple not as one that stode a farre off as the prouerbe is, but shee hath doone sacrifice together with mee, and if she doubted of any poynte, either of Diuine or humane matters, she woulde aske mee, and I tolde her. How liked you her at this time quoth he? Did she set forth this bzaue sight any whit? Harry sir Caricles (quoth I) you seeme to aske me, whether the mone doe exceede any whitte the lesser Starres. They praised, saide hee, the Thessalian young man, giuing him the second place after her, yea and the thirde to, quoth I. But indeede they acknowledged your daughter to bee the principall shewe yea and the verie eye of the pompe. Caricles was well pleased with this (and I beganne now to drawe to the purpose, especially desiring that hee woulde be of good heart, and doubt nothing) who smiling a little saide, I goe to her nowe, and if it please you, goe with mee, and lette vs see, whether this greate companie hath beene any thing nopsome vnto her. I was verie glad of this request yet I made as though, I had other businesse to doe: but was contente to leaue that, and goe with him. After we came where there was and hadde gonne into her chamber, wee founde her sicke on her  
bed

bedde, and could take no rest, and all her eies bedewed  
with loue droppes. After her father was come in, and  
she (as was her manner) had embraced him, he asked  
her what she ayled. She made him answer, that her  
heade did ake, and that she woulde faine sleepe if shee  
might. Caricles much grieved with this, went out of  
her Chamber with me, and commaunded the maydes  
to make as little noyse as might be, and after he came  
before his owne house, hee saide. What shoulde this  
meane, good Calasiris? What disease hath my deare  
daughter? Maruell not, quoth I, if shee hauing shewed  
her selfe in such a companie, hath bene spied by some  
spitefull eye. Hee smiled at this, and saide in iea-  
lousing wise, you then doe beleue, as men commonly do, that  
there is witchcraft.

Caricles in  
loue.

Yea marry quoth I, and verily as I thinke, there is  
any thing true, and that for this cause. The ayre  
which is aboute vs on euerie side, entering into vs  
by our eies, nostrilles, mouth, and other partes,  
carringe with it such outward qualities as it is in-  
duced withall, doth ingrasse a like infection in them who  
haue receiued it. For which cause when a man hath  
enuyously looked vpon an excellent thing, forthwith  
hee hath filled the ayre with that pestilent quality, and  
sente forth also that poysoned breath to that which is  
neare at hande. That same ayre being a slender and  
subtle thing, pierceth euen to the bones, and verie ma-  
rowe and by that means hath enuie bene cause to ma-  
ny of that disease, which we call by a proper name. Be-  
witching. Consider that also Caricles, how many haue  
gotten sore eies, and the plague, though they neither  
touched those that had such diseases, nor eate at their  
table, nor lay in their beddes, but onely by being in the  
same ayre: as wel as any thing els. Let loue be an argu-  
ment or prouer of this, who taketh his beginning & occa-  
sion of that which is seene, & so, as if it were some priuie

Calasiris pro-  
ueth by di-  
uers reasons,  
that there is  
witching.

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passion, by the eyes is suffered to enter into y<sup>e</sup> hart. And this is like to be true. For seeing of al our other pores, & senses, sighte is capable of most mutations and the hottest, it must needs receiue such inuasions as are aboute it and with a hot spirit entertain the changes of loue. If neede be. I will bring for examples sake some reason out of the holie bookes, gathered of the consideration of nature. Charadrius healeth those that haue the kings euill, whiche birde flieth alwaye as sone as anye that hath this disease, hath spieth her. & turneth her taile toward him, shutteth her eyes. Not as some say, because she would not help him, but that in looking vppon him, she draweth that euill disease vnto her by nature, and therefore she declineth such sight as a present perill.

Of the Birde  
Charadrius.

The nature  
of the serpent  
Basiliscus.

And perhaps you haue heard how the serpent Basiliscus with his onely breath and loke, doeth dreye by and corrupte all that it passeth by: and it is no maruel if some doe bewitch such as they holde most deare, and wishe best vnto, for seeing they be enuious by nature they do not what they would but what by nature they are appointed. After he had stayed a little at this, he said, you haue discussed this doubt right wisely, and with very probable arguments. I would to God that she mighte once feele what affection and loue meaneth: then wold I not thinke that she were sicke, but in most perfecte health, and you knowe that I haue craued your helpe to bring this aboute. But now nothing lesse then this is to be feared to haue happened to her, who hateth hir bedde and will be wone with no loue, but she rather seemeth to be bewitched indeede: and I doubt not, but you will vndo this witchcraft, for the friendship which is betwixt vs, and to shewe vs some pointe of your singular wisdom. I promised him if I could perceiue her grieve to helpe her what I could. And while we yet talked of these matters, one came to vs in haste and saide: God sir, you make such tarriance as if you  
Should

should come to battaile, or skirmishe and not to banquet: The maker whereof, is the excellent Theagenes, & great Neoptolemus the president at the same. Come thither neither let the banquet through your defaulte, bee continued till nighte, seeing none, but you are awaye. this fellow (quoth Caricles) to me in mine eare) biddeth vs with a cudgel in his hand. What a lofty fellow Bacchus is if he be wel washed. But let vs go for it is to be doubted, least if we tary, he wil drine vs forward. You iest, said I, yet I am pleased, let vs go in daad. When we came, Theagenes placed Caricles beside himselfe, and honozed me also somewhat for his sake. Why do I trouble you now, with telling how the maides daunced, and what instruments were there, and howe the young youths daunced the daunce called Pyrricha in armour & others also with which Theagenes to make vs merry, hadde mingled fine and delicate meates ordering his banquet, as if it had been but a drinking. but that which is needefull for you to heare, and pleasaunte for mee to tell, was thus, Theagenes sette a merry countenance on the matter, and strained himselfe wonderfully that he mighte entertaine his gueastes courteously, and make them good cheare. But I perceived whereto his minde was bent, by the rowling of his eyes, and suddaine sighing without cause. Sometimes he was sadde, and in muse, straghtewaye, as though he knewe his owne faulte, and woulde correct himselfe, he woulde be merry: to bee short he changed his countenance a thousande wayes. For the mind as wel of a louer, as of a drunke man is fterible, & can tary in no certaine state, as thogh they both swimmmed in a moist affection. And for that cause a louer will son be drunke, and a drunke son in loue. Afterwarde by his sorrowfull gaping and carefull countenance, all those who were ther, saw that he was not wel. So Caricles also perceiuing that, saide to me softly. What meaneth this variety: some enuious eie hath looked vpon

Calasiris es-  
peth Thea-  
genes to be  
in loue.

Drunken me  
and louers  
much alike.

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His priestes  
drinke no  
wine, neither  
eate they the  
flesh of any  
liuing thing.

on him also. We thinketh that Cariclia, and he haue one disease: they haue one and the same indeed, by Ihs said I and not without cause, in as much as in this royaltie next to her, he was the fairest person. Thus talked we. But after the cups should go about, Theagenes dranke to euerie man, although against his will, for courtesies sake. When he came to mee, I saide, that I thanked him for his gentle proffer, but dranke not. We thinking that I hadde despised him, looked on mee angerly, and with burning eies. Which as soone as Caricles perceiued he saide, this man drinketh no wine, nor eateth of the flesh of any liuing thing. We asked, why? hee is quoth he, an Egyptian, born at Memphis, and Ihs priest. When Theagenes perceiued that I was an Egyptian, and a priest, he conceiued a wonderfull pleasure, and stretched himselfe for ioye, as those who haue founde some greate treasure, and called for water, and after he had drunk a god draught, he said, right wise manne. I haue drunke vnto you of that which you like best, and I pray you, let this table make a lasting league of Amity betwene vs. Let it do so worthy Theagenes, quoth I, for I haue a god while desired the same, & so receiuing it at his hand, did drinke, and with such talke we made an end of the banquet, and wente euery one to his owne lodging. But Theagenes embraced me verie louingly, and with diuers kisses, both oftener, and moze familiarly then our former acquaintance suffered. After I came home, I slepte not the firste parte of the night, thinkinge diuersly of the younge couple, and diligently studied, what the latter end of the oracle should mean. When it was midnight, I sawe Apollo & Diana, as I thought (if I thought and it was not rather so indeede) and he deliuered Theagenes to me, and the Cariclia, and calling me by my name, it is time, saide they, that you returne into your countrie, for so the Ladies of destinie commaunde you. Goe therefore hence thy selfe, and take

Apollo & Diana seeme to deliuer Theagenes & Cariclia, to Calasiris in his dreame.



take these with the, and loue them as thy own children, and bring them out of Egypt, whether and how it shall please the Goddess. When they had saide thus, they went away, and gaue a token, that it was not a dream which I saw, but a thing done indide. I vnderstode all the rest as I had seene it, but into what countrie, or to what people they should be carried, I could not tell. You will tell mee hereafter father (quoth Cnemon) if you know your selfe, but how said you the Gods were shewed to you, not in your sleepe but manifestly appeared: euen so my sonne (quoth he) as wise Homer in a manner by a riddle did notifie, marry many doe let the hardnes of the saying passe, as he saith somewhere.

His feete and thighes behinde,

by going easly I knewe:

The Goddess also may be espied,

And knowne, this is true.

And I my selfe seeme to be one of that sort (said Cnemon) & perhaps to reprove me, you Calasiris haue made mention of these verses, the wordes whereof I will remember, since the time I first learned them, but that there is diuinitie contained in them, I know not. Calasiris stayed at this a little, and made him readie to tell him the secreete meaning of them and said. The Gods, Cnemon, and other heauenly powers, comming to, and going from vs, doe change themselues seldome into the likenes of other creatures but comonly into men, that we supposing by the likenes of the figure, that we saw, was a dreame, may so be beguiled. So although the rude and prophane people know them not, yet can they not escape a wise man, but hee will knowe them either by their eyes, in that they look stedfastly and neuer shut their eyes lids, but best by their gait in that they mooue not their feete, neither set one foote before another, but are carried with violence of the ayre, rather sliding through, then striding ouer the windes.

¶ v.

the

A rule of  
Homer, how  
to know the  
Gods ex-  
pounded by  
Calasiris.

## The Æthiopian History

How the E-  
gyptians fa-  
shion their  
Gods.

the Egyptians make the Images of their Goddes with their sexe ioyned together and not speccable a sunder. Which thinge the skilfull Homer, like an Egyptian, & one well instructed in the holie doctrine, secretly and clofly signified in his verses, leauing it to the vnderstanding of such as could attaine thereto. Of Pallas he speaketh thus.

Also her terrible eyes did glister as she looked.  
And of Neptune thus :

Thebes a cit-  
ty of Egypt.

His secte and thighes, by going easily, I knew.  
As though he swimmied in his gate, for thus must you take it by going easily, not as some beinge deceived, haue thought easily I knew. You haue well instructed me in these things, quoth Cnemon. But in y<sup>e</sup> you oft call Homer, an Egyptian. I cannot beleue that. and therefore am in much maruell about it. I pray you discusse this doubt also. Although Cnemon, it be nothing near to our purpose, to talke of such things yet I wil briedly tell you. Homer by report of diuerse menne, is ascribed vnto diuers Countries, and indeed, to a manne of good courage, no Country comes amisse: but to tel the troth, he was our countryman, an Egyptian borne at Thebes, which hath an hundred gates, as of himselfe a man may know, and his father a priest, as some thinke, and not Mercurie, as is falsely rained. His father was supposed to be a priest. because that the God laye with his wife doing certaine sacrifices after the manner of the country, and fell on a slepe in the temple, and there ingendred Homer, who had about him a token of vnlawfull generatiō, for on both his thighes there grew from his birth a great deale of haire whereof as he traueled, as well in Greece, as in other countries, and made his poeme, he gained his name. Vee himselfe neither would tell his name, nor his countrie, nor kinred: therefore those, who knew the quality of his body gaue him a name thereof. To what ende father sayd  
Cnemon

Cnemon, would he not tel his countrey: either quoth he) because he was ashamed of his banishment, for he was driven out of his countrey by his father, at what time hauing passed the age of fourtene yeares, he shold haue been nūbered among those that were cōsecrated, for y by y marke on his body, he was knowne to be barstard or els for pollicy, that while he concealed his countrey, he might lawfully say, that he was born euery where, you same to discusse these things very wel and wisely said Cnemon, gathering your coniecture of his verse, which is stuffed with al pleasure and delectation, right Egypt like, which no doubt should not so far haue passed all o- ther, if he had not had some heavenly foundation. But after (as Homer did) you perceiued that they wer gods, tel me, Calasiris, what followed. Surely Cnemon, suche things as went before, I slept little, deuised much and felinto such cogitations. as liketh the night wel. I was very glad in hope to find such things as I thought vpon, and also loketh for returne into my countrey. Yet was I sorrowfull that Cameles should lose his Daughter I bethought mee how I might carrie the younge folkes with mee, and some meanes was to be deuised how to get away. When was I troubled as touchinge our sight how we might do that priuily, and whether we should direct it, whither by sea or lande. While I lay thus, a thousand thoughts arose in my head, and I slept no more that night. And it was scant day. when one knocked at my doze, and I heard a boye call, my man asked who called and what he would haue: who answered that Theogenes the Thesalian was there. I was gladd of those tidinges and badde him be called in thinkinge that this beginninge did proffer it selfe, that I might learne how to bring that to passe which I was aboute. For I gessed that hee came to craue my helpe to obtaine his loue, because he heard that I was an Egipuan, and a Priest. So affected (as I think as many

Why Homer  
conceled his  
Countrey.

## The *Æthiopian History*

Too kinds of  
wisdom are  
professed of  
the Egyp-  
tians.

Witchcraft  
excellently  
described.

Astronomic  
prettily dis-  
coursed upon  
and how far  
it is to be  
retched.

many be. who suppose the wisdom that the Egyptians haue to be one, & the same but are deceived. For there-  
of is one kinde common. and (as I may terme it) cre-  
eping on the ground, which ministreth signes, and is  
occupied about dead bodie, vsing heaibes, and addicted  
to inchauntmentes, neither tending it selfe, or bring-  
ing such as vse it, to any good ende, but is ofte deceived  
by the owne practises. sometimes shewing terrible  
and vile tokens that is to say, visions of such thinges,  
as are not as though they were, and beguileth men of  
such thinges as they looked for, a deuiler of mischieses,  
and a minister of all foule, and vnlawfull pleasures.  
The other my sonne, which is the true wisdom, and  
from whence the other counterfaiete hath degenerated,  
which we priestes, and holy men doe practise from our  
youth, is conuersante with heavenly thinges, lueth  
with the Goddes, and is partaker of better nature con-  
sidering the moouing of the starres, and counting if a  
vauntage to knowe thinges to come, farre remooued  
from these earthly euels, and directeth all thinges, to  
the honestie, and commoditie of menne. By which, I  
also leste my countrie for a time, if by any meanes I  
could auoid such thinges, as I told you of before. y were  
foresheued vnto me, & the battell betwene my sonnes.  
But let vs committe these thinges as well to the other  
Gods, as also to the Ladies of destinie, in whose power  
it consisteth, whether they shall doe this or not, who as  
well decreed my banishment, for such thinges as I ga-  
thered before, as also that I should finde Caricia, howe  
that happened, you shall know by that which followed.  
After Theagenes was come in, and badde me good mor-  
rowe, and I had saluted him againe. I sette him on my  
bedde beside me, and asked him, what earnest mat-  
ter draue you hither to me thus early? After he had stro-  
ked his face a litle. I am in great danger, quoth he, and  
I am ashamed to tell you how. I thought it then a fitt  
time

time to glose with him and to guesse at that, which I knew well enough. Therefore looking upon him cheerfully, I saide although you be ashamed to tell me, yet nothinge canne be hidde from my wisdom. and the knowledge of the Gods. And after I had lifted vp my selfe a little, and made as though I woulde haue caste some accounte with my fingers, and spreade my haire aboute mine eares, like one that woulde haue prophesied. I saide, my sonne thou art in loue, hee started at that worde, and when I had added, with Carichia then he supposing that I had known it of God missed but a little, that he had not fallen down and worshipped me. Which when I would not let him doe, he came to me, and kissed my head oft, and gaue God thanks that his hope had not failed him. and prayed me hartily that I woulde saue him: for he should not liue if he had not helpe & that presently: so great was the mischief that he had and so vehemently did his hart burn, the rather for that he neuer was in loue before. for he sware vnto me many othes, that he neuer had to do with womā & that he vtterly refused marriage and loue, if any were profered him, vntil Carichias beautie had ouercome him. Not because he was chaste of nature or could not doe like other men. but because till then, he neuer saw woman worthy to be loued, and as he said thus, he wept, in token that by force and against his wil, he was subdued by the maid. I toke him vp, and comforted him, and saide, be of good chear, for seeing you haue come to me for help she shall not be stronger then my wisdom, indeede she is stoufe, and will hardly be made to loue, vtterly dispising loue, and marriage if she do but heare them named but for your sake we must trie al means. Arte can breake nature, onely you must be bolde and of necessity doe whatsoeuer I commaunde you. Wee promised to do al that I wold wil him and thus while he was praying, and beseeching me, and for my pains, promised

Calasiris maketh as though he were a sooth-sayer to Theagenes.

Theagenes is in loue against his wil

Art can breake nature.



## The Æthiopian History

promised to giue me all that euer he had: one came from Caricles and said, *Sy*, Caricles desireth you to come to him. He is in Apolloes Church hereby, and praieyth to God for that hee had bene troubled, I know not how, by certaine dreames. Therewithall I rose and when I had sent Theagenes away, & was come into the church, I found Caricles sitting in a stall verie sadde, and soz rowfull. I came to him, and why be you so sad, quoth I: He answered, why shold I not: Seeing that diuerse visions in my sleep, haue trobled me and my daughter, as I heare is very sicke, and slepte neuer a winke this night: For my parte, although for diuerse causes her disease grieueth me, yet the greatest is, for that to morrowe is a day ordained for spozte, & the custome is that shee, which is entered into these holye orders, shoulde hold the Garlande to those that runne in armour, and ouersee that pastime, one of these two thinges must needs happē, y either her absence must breake off this long accustomed order, or else by comminge againste her wil, she shalbe more sicke. Wherefore if befoze you could not, yet now helpe her, and do vs this good turn which shal wel besee me our frendship, and deserue god at Gods hande. I knowe that it is easie for you, if you will euen to heale one (as you say) bewitched. For it is not impossible for such holy priests to bring wonderful things to passe. I told him that he had esteemed lightly of it till then, bzinging him also into a vain opinion, and now I craued libertie, but one day, that I might make some medicine for her. At this present, saide I, let vs go to the maide, to consider of her more diligently, and to comforte her as much as wee may. And I would also y you, Caricles, shoulde haue some talk of me with the maide, and by your commendation bzing me into better credite with her, that she being more familiar with me, maye the boldier suffer mee to heale her. Content, saide hee. After we came to Cariclia, to what ende

It was Caricles duety to hold the garlande because she was priest.

Caricles thought that Calahiris could do wonders belike.

and should we make many words: she was altogether  
 banquished by affection, and the beantie of her colour  
 was gone out of her face, and the heate thereof was  
 quenched with teares, as if it had beene with water,  
 yet when she saw vs come in, she framed her selfe, and  
 went about to cal againe her accustomed countenance.  
 Caricles imbracing her, & making much of her, leauing  
 no kinde of courtesie, my child, my deare daughter, qd.  
 he wilt thou not tel thy father what thy disease is: and  
 seeing thou art overlooked, dost thou holde thy peace,  
 like one that had done wronge and not beene iniured  
 thy selfe by those eyes, which haue so vnluckely looked  
 vpon thee: But haue thou a good hart. This wise man  
 Calasiris, is requested by me to finde some remedie for  
 thee which he can well performe, for he is as excellent  
 as any man els, in heauenly knowledge, as one by pro-  
 fession a Priest, and that which is the best my very  
 friende. Wherefore you shall do very well if you suffer  
 him without any impediment, to vse for your health,  
 either any inchauntment, or what else so ever he wil,  
 for as much as otherwise you are wel pleased with the  
 familiarity and company of such wise men. Carichia said  
 nothing, but by countenance made as though she were  
 well pleased with the counsell he gaue her, to suffer me  
 to deale with her. When these things were thus orde-  
 red, we went our way, and Caricles alway put me in  
 minde, that I should haue regard of my promise and  
 bethinke me, how I might make her haue a fancye to  
 marriage and a desire of men. I therewith made him  
 very glad, when I tolde him that within short time I  
 would satisfie his minde.

Caricles com-  
 mēdeth Ca-  
 lasiris to Ca-  
 richia.

Carichia lo-  
 ued the com-  
 pany of wise  
 men.

Here endeth the thirde

Booke.

The

# The Æthiopian History

## The fourth Booke.

*The Contents of the fourth Booke.*

In this fourth booke is contained the victory of Theagenes againſt Ormenes, and how by counſel of Calafiris, hee tooke Cariclia away, and what a do was thereabout in Delphos.

Cupid fully determined to try al that he was able.



The next day Apolloes games did end, but youthfull diſports began, Cupid (in mine opinion) moderatour and Arbitrer thereof being in full determination to declare his force in moſt ample wiſe. by theſe two aduenterous champions, which he had ſet together.

The manner of their ſports.

Such was the ſight. All Greece looked on and Thamphictiones ſate in iudgement. After all other diſports were ſumptuouſly finiſhed. as runnings wreſtlinge, fighte with Plummettes, at laſt, the Crier by Proclamation called theſe in that ſhould runne in armour. And therewithal Cariclia glistered at the race end. For ſhe came although againſt her wil. for the cuſtoms take partly but rather in my iudgement, vppon hope to ſee Theagenes ſome where: in her left hand ſhe had a burning Taper, and in the other hand a branch of palme, and as ſoone as ſhe appeared every man looked vppon her, but I cannot tell, whither any ſaw her beſore Theagenes: for a louer is very ready to ſpie that, with loue whereof he is detained. But he, beſide, that after he knewe what ſhould be done, thought vpon nothing but to ſee her. Wherefore he could not keape his owne counſell: but ſaid ſecretly to me (for hee ſate next mee of purpoſe, (that ſame is Cariclia. But I badde him be quiet. After the Proclamation was ended, there came

A louer is quick eyed.

came forth one of godly personage, and of great courage, like whom in hono<sup>r</sup> was none in the whole company, who in many courses before, had wonne the garland: marry then there was none to contend with him, for that as I thinke none durst be so bolde. The Thamphicthones therefore let him goe. For by the lawe hee may not haue the crowne, that hath not ventured for the same. Yet he made request, that challenge might be made against all men. The iudges gaue commaundement, that it should be so, the crier called for some man to runne with that other. Theagenes said to me: This mā calleth for me. For me quoth I, what mean you by y<sup>e</sup>: it shalbe so, fater (qd he.) For none but I, if I bee in p<sup>r</sup>esence, and loke on, shal receiue reward of victorie at Cariclias hand. Do you neither care for, nor esteeme the shame that ensueth, if you be ouercommied, saide I. What man, said he, will looke on Cariclia, and approach to her so hastily, that he can get before mee, to whome can her eies giue like wings, as to me, and cause him flie so fast. Know you not, y<sup>e</sup> the painters make lone with two winges, declaring, as by a Riddle, the nimbleness of those that be in loue? And if I must needs boast, beside that I saide already, hetherto neuer anie man vaunted, that he out ranne me. When he had said thus, he lept forth and went down. declared his name, and country, and went to the lisses ende, and when he had put on his armour, stode at the place appointed, panting, for great desire he had to runne, and was very willing, and had much adoe to farrie the sounde of the Trumpet. It was a godly sight, and worthe to be looked on, much like that wherein Homer bringeth in Achilles, as he ran at Scamander, all Greece was much moued at this deed, which sel contrary to their expectation, and wished the victory of Theagenes, as hartly as if euery man had runne himselfe. For the comelines of personage, is of great force to get the good will of men.

He is not rewarded that ventreth not.

Why Cupide is painted with two wings.

Theagenes light footed, comelines of personage getteth the good will of men.

Caricia

## The Æthiopian History

Calasiris taketh Theagenes for his sonne.

Theagenes got the garland for running.

Cariclia also was moued out of measure, and I saw it, by reason I looked vpon her a great while, and espied how her countenance changed diuersly. For after the Crier had in al mens hearing named those that should runne, Ormenus, an Archadian, & Theagenes a Thessalian, they left their standings, and finished their race, as faste almoste as men coulde looke after them, there coulde not the maide be quiet anye moze, but her body was moued, and her sexe leapte for ioy, as though her minde had bene with Theagenes, and helpt him in his race. Al those that looked on, waited to what ende this would come and were very carefull. But I aboute the rest, who had now determined with my self to haue like care of him as if he had bene my sonne. So matuaile saide Cnemon, if those that were there and sawe him, were carefull: now I my selfe am afraide for Theagenes, and therefore if he get the prize, I pray you tell me so much the sooner. After they had runne the middle of the race, Cnemon, he turned him a little about, and frowning vpon Ormenus, lifted vp his shield aloft, and stretched out his necke, and with face fast fixed vpon Cariclia, at last he got to the race end: and start so farre before, that the Archadian was many yardes behinde, which quantitie of ground was after measured. This done, he ranne to Cariclia, and of purpose fell in hir lap, as though he coulde not stay himself: and when he had taken the garlande, I sawe well inough that he kissed her hande. Happy turne, that he got the victorie, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily overcome by sleep, and although a great part of the night be past, yet thou watchest, thou art not weary of so long a tale, I blame Homer (father said he) for that he saide, a man might as well be weary of loue, as of any thinge els. Whereof in mine opinion, a man can not be weary neither if he be in loue himselfe, or heare of others loue.

And



And if any man talke of the loue of Theagenes, and Cariclia, who is so stony or hard harted, that he would not conceiue delight therein, although he should heare nothing els a whole yeere. Therefore goe forwarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed victor, and brought backe with all mennes tofull gratulations. Now was Cariclia quite vanquished, and bounde to loue moze, then she was beefore. When she had seene Theagenes the seconde time. For the mutuall sight of louers, is a remembrance, and renewing of loue, and doth as much inflame the mind, as fire when it is put to any drie matter. After she came home, she abode a like night to the other, or a worse. I also slept but little, for considering, whether we should go to conceale our flight, and into what country Godde would haue the young couple caried, and I coniectured that we must take our voyage by sea, by the Dyacles where it is saide.

Mutual sight  
of louers is a  
renewing of  
loue.

and sailing surging streames:  
Shall come at length to country scortcht.  
with burning Phcebus beames.

But whether they should be conveyed, I could finde but one way to know, if I could by any meanes gette the fascia which was laide out with Cariclia, where in Caricles saide, that he heard say, all the maides estate was notified. For I thought it was like, that by it I should knowe the maydes parentes, and country, which I beganne already to suspect, and perhaps also whether the ladies of destinie would send them. When I came the next morning very early to Cariclia I found all her kinsfolkes weeping, & Caricles as much as anye other: when I came in, what a doe is here, saide I: My daughters disease (answered he) wareth worse, and worse, and she hath had a worse night of this, then she had any yet. Get you hence quoth I & al the rest anoid, and let one set me a threasured stole, heere, and a little

## The Æthiopian History

laurell and fire, and frankincense. And let none come in to trouble me before I cal. Canicles willed the same, and it was done. Now, hauing gotten good occasion, I began to play my pagent, as in I had bene on a stage, and burned frankincense, & mumbled with my lippes, and laide laurell on her, from toppe to toe, and at length when I had drouisly, or old wife like gaped, and plaide the soles a great while with my selfe, and the Paide, I made an end. Shee, while I was thus doing, wagged her head off, and smiled, and tolde me, that I was deceiued, and knew not her gresse. Therewith I sat neare her, and saide, my daughter be of good cheare, thy griefe is common and easie to be healed, without doubt, thou art ouerlooked, not onely when you were at the pompe, but more, when you were ouerset at the race, whiche was runne in armour. And hee that hath thus looked on you, I think, is Theagenes, for I perceiued wel, that he ofte beheld you, & cast manye wanton looks at you. Whether he did so, or not, said she, well fare hee. But what countriman is he, or of what line is he descended? For I sawe manye wonder much at him. You hearde that he was a Thessalian, by the cryer that vttered his name, and he fetcheth his petigree from Achilles, and in my iudgement, he may doe so by good reason, who doth deeme no lesse by his tall stature, and comly personage, which manifestly confirme Achilles blood, sauing that he is not so arrogant, & proude as he was, but doth moderate, & allwaie by heauines & fiercenes of his mind, with commendable courtisie, which thing seeing it is so, although he haue an enuious eie, & with his looks hath bewitched you yet hath he himselfe more paine, then he hath caused you to haue. And Father quoth she, I thank you, that you be sorrowfull for our mishap, but why do you speak euil wout cause of him who haue done vs no harme. For I am not bewitched, but haue, as I gesse, some other infirmity. Then daughter, said I, why do you

A pretty commendatiō of Theagenes for courtiesie with a nippe to Achilles for his arrogancy, and pride.

you conceale it, and not frankly vtter it, that we may  
with more ease finde reined by thereto. Am not I in age,  
yea rather in god will your father? is not your father  
familiarily acquainted with me? are we not of one pro-  
fession? Tel me your disease, I will keepe your counsell:  
yea, & if you wil, I wil be bound by oth to you so to do.  
Speake boldly & suffer not your infirmity to increase by  
silence. For euery griefe which is knowne, can ea-  
sily be cured: but that which by long time had gotten  
strength, is almost incurable: for sicke doth much sur-  
couer any disease, but that which is vttered, may by co-  
fort easily be remedied. With this she staied a litle: and  
declared by her countenance many changes of her mind  
and said, let me alone to day & you shal know it hereaf-  
ter, if you know it not before, because you would haue  
vs think that you are a Southsayer. Therewith I rose  
and departed, giuing her leaue to moderate & bathful-  
nesse of her minde. When Caricles mette me, and haue  
you any god netwes to tell me quoth he? Alshalbe wel,  
said I, & to morow she shal be healed of her infirmity.  
When I had said thus, I made hast to be gone, that  
he might ask me no more questions. After I was gone  
a litle from the house, I spied Theagenes walking a-  
bout the church, and in the clousters, reasoning w<sup>th</sup> him  
selfe, as though he had inough, if he sawe but Caricles  
house. I turned a litle aside, and passed by as I had not  
seene him. He sawe me, and said God spawd you, & carry  
I pray you, for I waited for you I turned suddenly a-  
bout, & said, is this beautifull Theagenes? surely I saw  
him not. How is he beautifull said he, & doth not please  
Caricles? I set a face on it, as if I had bene angry, and  
saide, will not you leaue to speake euill of me, and my  
skill, by which she is intrapped and constrained to loue  
you, and doth desire to see you, as one that is better the  
her selfe. What say you father, saide he? Deeth Ca-  
ricles desire to see me? Why do you not then carry me to  
her?

Too much  
lingering ma-  
keth diseases  
incurable.

Theagenes  
glad to see  
the house of  
Caricles.

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It is death to  
steale a mayd  
amongst the  
Delphians.

her: and therewith he ran south. But I caught him by the cloake, and saide, stande still here, although you be verye light footed, for you must not handle this matter as if it were a praye, or easie for euery man that list to get the same: But it must be done with great counsel, and perfozmed with no small pouision. Know you not that her father is the noblest man in Delphi? Doe you not remember that the lawes appoint death a reward to such? The matter were not great quoth he, if I died, after I had my will of Cariclia. But if you thinke it good, let vs goe to her father, and desire her of him to be my wife, for I am worthy inough to be Caricles kinsman. We shall not preuaile, said I, not because he can finde any fault in you, but for y he hath promised her in marriage to his sisters sonne. He shall repent it, said he, who so euer he be, for while I liue, there shal no other wedde Cariclia, this hande of mine is not yet so benumbed, neither my sworde so blunt. We contente, saide I, we shall haue no neede of any of these things, he onely ruled by me, and doe as I commaund you: for this time depart, and take heede you be not spied to talke with me oft, but when you come, come priuilie, and alone, he went his way very sadde. Caricles mette me the next day, and as sone as he saw me, he ranne to me, and kissed my head oftentimes, continually crying, of such force is your wisdom, such is our friendshipp. Thou hast brought a great busines to passe, she is taken now that was harde to be won, and she that was before inuincible is now subdued. Cariclia is in loue. I beganne to wagge my heade at this, and knitte my browes and iete proudly, and said there was no doubt, but that she should not be able to abide the first assault, when as yet I haue done no greater thing to her. But tel me Caricles, how you perceiued that she was in loue? When I had gotten verye trusty Philosophers, as you gaue me counsel, I brought them to her, & promised them

How Caricles  
perceined  
Cariclia to  
be in loue.

all the riches I had, if they coulde cure her. As sone as they came into her, they asked what her disease was, & where her paine helde her. She turned her face from the, & repeated with a loud voyce, this verse of Homer.

Achilles is the brauest man of all the Greekeishe rowte  
 Accellinus a wise man (perhapes you knowe him) tooke  
 her writte in his hande, although against her will, and  
 seemed to iudge her disease, by the beating of her pulse,  
 whiche declarereth (as I gesse) the state of the heart: al-  
 ter hee had felte her pulse a good while, and had looked  
 ofte vpon euery parte of her, he saide, Caricles, you haue  
 brought vs hither in vaine, for physicke can doe her no  
 good. O God, saide I, why say you so, must my daugh-  
 ter die without all hope of recovery? Make not such a  
 do, saide he, but heare mee, and so when we were in a  
 corner, that neither the maid, nor any other could heare  
 vs, he saide. Our arte doth confesse the curinge of dis-  
 tempered bodies, and not principally of y diseased mind  
 but then when it is afflicted with the body, so that whē  
 that is healed then is it also cured. The maide in deede  
 is diseased, but not in body. for no humour aboundeth,  
 the head ache greueth her not, no ague burneth her, nor  
 any parte or parcelles of her body is græued: accompte  
 this, and nothing else to be true. I hartely prayed him,  
 if he perceiued any thing by her, to vtter it to me, doth  
 not the maide know (quoth he) y loue is an affection &  
 manifest græse of the minde? Doe not you see that her  
 eyes be swollen, and looketh euery way, and is pale in  
 her face, but findeth no fault with her hart: beside this  
 she raueth and vttereth whatsoeuer commeth into her  
 minde, & watcheth without cause. At a worde she hath  
 sodainely losse the moisture of her bodie, and iuste am-  
 plitude thereof. You must, Caricles, if it be possible, find  
 her out a man: and when he had said thus, he departed.  
 I come in hast to you my sauour and God, whom both  
 I and shee doe acknowledge, to bee onely able to do vs a

Accellinus a  
 Physitian.

Physicke can  
 doe Cariclia  
 no good.

The qualitie  
 of Loue.



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good turne. For when I desired her ofte, and diuerse waies be sought her, to tel me what she ailed, she made me this answere that she knewe not what disease she had, marry she knewe that none coulde helpe her, but Calasiris and therefore, she desired me to call you to hir. Whereby I chiefly guessed, that your wisedome had brought her vnder. Can you (saide I to him) tel as wel whome she loueth, as that she is in loue: no by Apollo saide he. For how, or by what meanes should I know that. Hary I would be aboue all things, that she loued Alcamenes, my sisters sonne, whome as much as lieth in me, I haue appointed to be her husband. You maye (saide I) try and bring him in, and shew him to her. He liked my counsell well, and wente his waie. When he mette me the next time, in the middle of the Towne, where great resort was, you shall here (saide he) a pitifull thinge, my daughter seemeth to bee out of her wittes, such a strange infirmitie hath she. I brought in Alcamenes as you badde me, and shewed her verie freshlie apparelled, she as thogh she had sene Gorgons head, or some more fearefull thinge) cried with a loud voice, and turned her countenaunce to the other parte of the chamber, and putte her hande to her throte in feede of an halter, and threatned, that she would kill her selfe, and bounde it with an oth to, if we dispatched not our selues out of the chamber quickly. We went from her in lesse while then she spake the wordes, for what shoulde we do, seeing so fearefull a sighte? Nowe I come to beseech you againe, that you wil neither suffer her to perishe, nor me to be frustrate of my purpose. Caricles, saide I, you saide truely that your daughter was madde: for she is moued with the multitude, that I haue burdened her with, whiche are not of the least, but such as should force her to do, that which she abhorred, as wel by nature, as determination of mind. But I suppose that some God taketh on him to hinder this

Cariclia mad  
almost at the  
sight of Al-  
camenes.

this busines, and to strive with my ministers. Wherefore it is time that you shew me her fascia, which you said, was found with her, with the other iewels. I am afraid, least that be enchanted, and wrought with such things, as do now exasperate her minde, by reasonne, that some enimie had ordained this for her as some as she was borne, that she should bee estranged from all loue and die without issue. He allowed that I said, and within a while after he brought me the same, wherein were *Ethiopian* letters, not comunon, but such as the princes vse, which are like the letters that the Egyptians vse in their holy affairs, as I read it ouer, I found such things written therein. *Perfina* Duenn of the *Ethiopians* to her daughter, only in sorrowe, by what name soeuer she shal be called, doth write in haile this lamentation contained herein, as her last gift.

I was astonied, *Cnemon*, when I heard *Perfinaes* name: yet I reade that whiche followed, which was thus, My daughter, the Sunne beinge Authoz of our stocke, is witnesse, that for noe misdeade I haue caste thee forth, and concealed thee from thy father *Hidaspes* sight: yet my daughter, I wold haue my selfe excused to thee if thou happen to liue, and to him, who shall finde thee if God procure any, and to all men. and therefore I declare the cause of thy exposition. The greatest of all our Gods, are the Sunne, and *Bacchus*: The noblest nerte to these are *Perseus*, *Andromeda*, and *Memnon*. after them. Those, who haue by succession edified, and finished the Kinges pallace, haue portrayed there many things that they did, as for the dwelling houses, and Galleries, they haue sette diuerse Images, and noble actes of theirs in them: but all the bedde chambers are garnished with pictures, containing the loue of *Perseus*, and *Andromeda* in one of them. After *Hidaspes* had bene married to me tenne yeeres, and wee had neuer a childe, we happened to rest after dinner in the summer,

C v.

for

The contents  
of Carichas  
Fascia which  
declareth  
who are her  
parents and  
the cause of  
her expositiō

The *Ethiopi*  
ans Gods are  
the Sun, *Bac*  
chus, *Perseus*  
*Andromeda*,  
& *Memnon*.

## The Æthiopian History

for that we were heauy a sleepe, at which time your father had to do with mee swearing that by a dreame he was commaunded so to do, and I by and by perceiued my selfe with childe. All the time after vntill I was deliuered, was kept holy, and sacrifices of thanks giuing were offered to the Goddes, for that y<sup>e</sup> king hoped to haue one noyve to succede him in his kingdome. But thou werste bozne whife, which couler, is strange amonge the Aethiopians, I knewe the reason, because I looked vpon the picture of Andromeda naked, while my husbände had to do with me (for then he first broughte her from the rocke, had by mishappe ingendred presently a thing like to her, yet I determined to ridde my selfe of shamefull death (counting it certaine that thy coulor woulde procure me to be accused of adulterye, and that none woulde beleue me, when I told them the cause) and to commit thee to the vnsfablenesse of fortune, which is a great deale rather to be wished, then present death, or to be called a bastard. And tellinge my husband that thou werste straight dead, I haue priuily laid thee forth, with the greatest riches that I had, for a reward to him that shall finde thee, and take thee vp. And besides that, I haue furnished thee with other thinges. I haue wrapped thee in this blanket, wherein is contained the summe of both our estates, which I haue writtin with teares, and bloud that I haue shedde for thee, by reason that I bare thee, and sell unto muche sorowe for thee, at one and the same time. But O my swæte childe, and but for a smal while my daughter, if thou liue, remember thy noble parentage, and loue Chastitie, which is the carader and marke of womanly vertue, and princely mind, and followe thy parents, by keeping the same. Aboue all things remember that thou take for a certaine ringe, among the iewells that are aboute thee, which thy father gaue mee, when we were firste made sure, in the hope whereof is a prince,

Why Persina  
being blacke  
brought forth  
a white gule.

Chastity the  
token of wo-  
manly vertue

ly poeſie, the ſtoane is a Pantarbe, of ſecrete vertue,  
conſecrated in the place where it is ſet. Theſe thinges  
haue I ſaide to thee, inuenting my writing to this uſe,  
ſith that God hadde taken from me the abilitie to tell  
thee them to thy face, which as they maie be void of no  
effecte with little labour, ſo maie they bee profitable  
hereafter. For no man knoweth the vncertaintye of  
fortune. To be ſhort, that I haue written if thou liue,  
ſhalbe tokens to thee (my daughter in vaine beautiful,  
which by thy beauty procureſt my blame,) of thy birth.  
But if thou die, which God grant I neuer heare, they  
ſhal ſerue to bury thee. After I had read this, Cnemon,  
I knewe what ſhe was, and marueiled greatly at the  
gouernaunce of the Goddes, and was full of pleaſure  
and ſorrowe, and altogether newly affected. Weeping  
and laughing, at once, my minde now became glad for  
the knowing of that whereof I was ignorant beſore,  
and ſo remembering that which was aſſwered by the  
oracle, but verie much troubled for that which was to  
come, and had great pittie and compaſſion of the life of  
man, as a thing verie vnſtable and weak and bending  
euerie waie, which I knew then firſte by the happe of  
Cariclia. For I thought of many thinges, of what pa-  
rents ſhe was come, whose childe ſhee was thoughte  
to bee, how farre ſhe was from her Countrey, and was  
now called daughter by a falſe name, whereas ſhee had  
loſt her naturall Countrey ſoile, and royall bloude of  
Aethiopia. To make ſelwe wordes, I was a greate  
while in ſtudie, for that I had good cauſe to haue pittie,  
and bewaile her ſtate paſſed, and yet durſt not commaund  
that which was come, vntill plucking vp my heart, I  
concluded, that now it was not good to delay þ matter,  
but with ſpede to erecute that I had begun.

And when I came to Cariclia; I found her alone, alto-  
gether wearied with loue, and ſtrivinge to withſtande  
her fancie. Parry her body was much aſſailed by rea-  
ſon.

Fortune is  
vncertaine

Mans life vn-  
conſtaunt.

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son that it yeldeth to her infirmities, and she was not able with any force to withstand the violence thereof. After I had then sarre put them away, who were with her, & gaue them charge that they shoud make no noise, in manner as if I had made some prayels and inuocations aboute the Payde, I saide to her. Nowe is the tyme come Carichia, (for so you promised yesterdaie) to tell me your grée'e & not to conceale it any longer from a man that loneth you heartily, and also can knowe it though you hold your tongue. She took me by the hād and kisseth it, and therewithall she wept, and said: wise Calasir's graunt me this fauour first, suffer me to holde my peace and be unhappy, in as much as you wil seme to knowe my discaise already, and to acounte auoyded ignominie, my gaine, by concealing that whiche to suffer is euil, but to vtter, worse: Although mine incessing discaise doeth much grieue mee, yet that græueth me more, that at the first I ouercame it not, but am yeldded vnto loue which by hearing only doth defile the honourable name of virginity. With that I comforted her, and said. My daughter you do well for two causes, to conceale your estate: For I haue no nēde to knowe that againe, which by my skill I knewe before. And not without cause you blush to vtter that which it becommeth women to keepe secrete. But because thou hast once tasted of loue, and Theagenes hath subdued thee, (for thus am I by diuine inspiration informed) know that neither thou art alone, nor y first that hath bene thus affected, but many other noble women and many maidens (if you consider other things,) very chaste haue tasted hereof as wel as you. For loue is y greatest of the Goddes, and is said also sometime to ouercome the Goddes themselves. But now consider howe presently you may best order your businesse, in as much as at the first, not to be in loue, is a kind of happines, but when you are taken, to vse it moderately, it is a point

Silence pleaseth vnhappy people well.

The name of loue disgraceth virginity.

Womē should not discouer their owne loue.

Many womē and maids of noble race, haue bene in loue before Carichia.

Good counsel for louers how they shall vse their loue well.



of excellent wisdom, which thing you may well doe,  
if you wil beleue me, by putting away the filthy name  
of lust, and embracing the lawfull bande of wedding,  
and turninge your disease into matrimonie. After I  
had said thus, Cnemon she was in a great sweat, and  
it is euident that shee was gladd of that shee hearde,  
and greatly in feare, and much troubled for that shee  
hoped : at length she wared red, to think in what man-  
ner shee was taken. After she had staied a while : fa-  
ther, saide shee, you do tell me of marriage, and bid mee  
embrace that, as though it were plaine that either my  
father would be contente therewith, or mine enemy,  
seeke that. As for the young manne saide I, it is out of  
doubte. For he is more in loue then you, being moued  
with like meanes so to doe, by reason that both your  
minds (as is like) at the first sight knewe others excel-  
lency, and fell into like affection, and I my selfe haue  
made his loue the more, to do you a pleasure. But hee  
that is supposed to be your father, prouideth you ano-  
ther husbände, Alcamenes whome you knowe well y-  
nough. Let him (quoth shee) rather seek to lay him in his  
grauē, then marry him to mee. Either Theagenes shall  
haue me, or that which is destined to all men shall re-  
ceiue me. But I pray you, tell me how you know that  
Caricles is not my father indeede, but supposed so to be.  
By this fascia (saide I) and therewithal I shewed it her :  
Where had you that or how come you by it. saide shee :  
for after he had receiued me in Egypte, of him who  
brought me by he brought me hither I know not how,  
and toke that from me, and kept it in a chest, that by  
continuance of time, it might not be spoiled. Woe I  
came by it (saide I) you shall heare afterward. But tel  
me presently if you can tell what is contained therein,  
when shee tolde me that she coulde not tell, it declareth  
(saide I) your parentes, your countrey, and all your  
fortune. At last for that she requested, that I would  
tell

Caricles will  
haue Theage-  
nes or none.

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tell her what I knewe I tolde her all, reading it word by worde, and interpreting it to her. After shee knew her selfe, and had taken stomacke vnto her, shee dwelue moze nere her owne petigree and saide what must wee doe? Then beganne I to tell her plainly, all our deuise, and made her priuy to euerie point, I, my daughter, saide I haue gone into *Æthiopia*, to learne some of their wisedomie, and was wel acquainted with Persina. For the kings court is a place for all wise menne to resort vnto. Wary I had a little praise the moze, by reason that I ioynd both the wisdom of Egypt and Æthiopia together, which made me of moze credite a greate deale. After that shee vnderstood that I would returne into my country, shee tolde mee all your affaires, binding me by oath first, to keepe it secrete, and saide moze ouer that shee durst not tell it to the wise menne of that country, and shee desired me to aske the Goddes, firste whither after your exposition, you liued: then in what country you were. For shee coulde heare of none such in Æthiopia, although she had made thereof diligent inquirie. I learned all of the Goddes, both that you wer aliue, and where you leade your life. Then shee besought mee, that I woulde sake you out, and will you to returne into your countrey. For, shee saide, that she liued without issue and children, by meanes of the gret sorrowe shee conceiued for your sake, and that shee was now ready to confesse no lesse to your father, if you at any time came to light, and that shee knewe he would be perswaded as well for that she had experience of hir by long continuance of time, as also for great toy and desire that he should haue by one to succedd him contrary to his expectation. Thus much she saide and desired mee to doe it, by the oathe that I hadde swozne by the sunne, which may not bee violated of anye of the wise men. I came hither to performe the oth I made, although I toke not this boiage for this cause onely, yet

I accounted

Persina requi-  
reth Calasiris  
to seek Cari-  
ena, & bring  
her home a-  
gain.

I accounted it by the wil of the Goddess, an aduantage gotten in my long iourney. I haue beene busie aboute this long, and haue left no conuenient seruice vndone to you, yet I tolde you not the matter, wayting for iust opportunity, and to get the fascia also by some meanes to make due prooue of that I would say.

Wherefore you may, if you will be ruled, and go away with vs (before you suffer any thing by violence which you would be not, of Caricles, who prouideth very busily to match you with Alcamenes) recouer your kindred, your countrey, and parentes, and dwell with Theagenes, who is readie to followe vs into what countrie so euer we will, and to raigne with you his deere loue that is content to chaunge his naturall, and princely life, for our strange, and vncerten state, if we shal giue credite, not onely to the Goddess, and other things, but also to the oracle of Apollo. And with that, I brought the oracle into her remembrance, and declared to her. What it meant, which Cariclia knewe before, in as much as it was in euery mans mouth. She startt backe a little at this: and after said, father, seeing you say, the Goddess would haue it so, and I beleue no lesse: What muste we do? You must (quoth I) make as though you wer contente with Alcamenes marriage. That is, said shee, very much, and scant allowable, to preferre any man onely in promise before Theagenes? But father for asmuch as I haue giuen my selfe into the handes of the Goddess and you, tell mee the ende of this tale, and how it may be vndonne, before it be brought to effecte. You shall know saide I.) Many thinges tolde before hand to women, haue greatly hindered the matter in hande: which being suddainely put in practise, are by them more boldly atcheiued for the most part. Onely followe my counsell as wel now as at othertimes and be contente to allow the marriage, which Caricles will prouide for you, who wil do nothing without my coun-

A woman is  
best at a foun-  
den attempt.

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sell and helpe. Shee made promise so to doe: & I went my way, and lefte her weeping. I scantly was gone out of her chamber, but I saw Caricles very sadde, and full of sorrow. Ah god sir (saide I) when you shoulde followe me and reioyce, and doe sacrifice of thankesgiuing to the Gods for that you haue gotten, that which before you desired, Carichia, at length by much skil, and manifold wisdomme, made contente to take a husband. Then are you sadde, and heauie, and can scant refrain from tears but I know not why. Why shoulde I not saide hee: seeing it shall come to passe, that the thinges which I holde dearest in my life, shall be carryed into some other country if you may giue credite, as wel to the dreame that I had this night, as to others, where in, me thought that an Eagle let flie out of Apolloes, hand, came downe and toke my daughter out of mine armes, and carried her into, I knowe not what farre country, which was blacke, and vgly shadowes.

Caricles  
dreame.

Gret distace  
of place taketh away  
the sight of  
ouer eyes.

At a worde, I coulde not tell what he did with her, by reason that the infinite distance of place took away the sighte of mine eyes. As soone as hee saide thus I knewe whereto his dreame tended. But that I mighte withdraw him from his despair of mind, and bring him far from suspicion of that which shoulde come to passe, I saide, sir prieste, you seeme not to deme arighte of this Vision, in as muche as it foresheweth to you the marriage of your Daughter, and doeth secretly signifye by the Eagle, that shee shall haue an husbände, and that this shalbe so, Apollo will bring her an husbände with his owne hand, yet you seeme to be angry, and conteste your dreame worse then it is meante. Wherefore Caricles let vs be merry, and addit our selus to the wil of the Gods, laboring euery way the better to perswade y maid. He asked me what was best to be done, that the maide might be more obedient. If (quoth I) you haue any precious thinge in store, or apparrell wrought

wrought with golde, or any iewel of price, bzing them to her, as tokens from her spouse, and appease her with giftes: for gold, and precious stones are wonderfully esteemed with women. You must prouide other things for this solemnitie also, and this marriage must be dispatched presently, while her desire thereto, whiche is wrought by arte against her will, is stable, and vnto changed. After Caricles had saide, thinke y I wil omit nothing which I can doe, he went home, and for ioi as soone as I had least talking with him, he made hast so to do. And he did indeed, as I perceiued afterward, that which I commaunded, without delaye, in bringing, as well the costly garment, as also the iewels of *Ethiopia*, which Persina laide forth with Cariclia that she might knowe what she was, as though they hadde bene tokens from Alcamenes. When mette I with Theagenes, and asked him where those were, who tuer the doers of the royaltie aforesaid. The maides (quoth he) are gone away befoze, that they may take the easier iournies: and the youngmen will tarry no longer, but make much ado, and great prouision to turne to their country. When I knewe this, I tolde him what hee should both say to them, and do himselfe, and gaue him charge that he should waite vntill I gaue him a token what he should do. And so I leaste him, and wente to the Temple of Apollo, to pray the God, that he woulde instruct mee as concerning my sight with the younge couple. But the God was quicker then any man would thinke, who helpeth those that do their businesse according to his will, although he be not called vpon, often times preuenting their prayers with the readinesse of his good wil: as euen then it happened, that he preuented my question with the answer, and did indeed declare his helpe, and pleasure. For as much as a certain voice staied me as I went by to a prophesie, and was very careful for the performance of that I determined:

¶ i.

which

Caricles gaue  
Cariclia  
all the iewels  
that her mother  
gaue her  
at the time of  
her expositiō



## The *Æthiopian History*

which saide you maye make haste when the strangers call you, who at that time, with the noyle of *Thaumes*, made a banquette in the honour of *Hercules*. I wente not so fast after I heard this, for I might not goe past when God had called me. After I had with frankincense perfumed, & offered water, they seemed to wonder at the cost of my oblations: yet for al that, they desired me to take part of their banquette. I did so, and after I sate downe on a benche which they had strewed with Myrr, & Laurel for strangers, and had eaten such meat as I was accustomed to do, I said vnto the god felows I thank you for my good cheer. But I am utterly ignorant of your beineanour: wherefoze it is time that ye tel me, what ye are, and whence ye come. For it is an vnseemely, and very rude thinge, that those, who haue done sacrifice, and banquetted together, and made holy meate the beginning of their friendship, shoulde depart without either knowing others affaires. When they told me, that they were merchauntes of Tyros of Phœnicia and that they sailed to Carthage in *Aphrica* with a shippe fraughted with merchandise of India, *Æthiopia*, and Phœnicia: at this time wee make a banquet to *Hercules* of Tyros, for a victorie which wee haue gotten, in as much as this youngman pointing to him that sate befoze me, gotte the best game at wrestling: whereby he hath proued, that a Tyrian maye gette the victorie in the muddest of Greekes. For he, after wee had sayled past Malea, and by force of the tempest were constrained to Lande at the Iland of the people of *Cephaleni*, sware vnto vs by this our countrie God, that in his sleepe it was told him, he shoulde obtaine the victorie in these sports of *Apollo*. And when hee had perswaded vs to turne from our intended course, and land here, he made proue by deede, that his prophetic was true, So that now he is denounced a famous conquerour, that was but late a merchaunte, who also as a thanks

The Tyrians  
do sacrifice to  
*Hercules*, for  
a victorie that  
one of their  
company got

Thanks giuing for his victorie, both this sacrifice to the God who was his conductor. And to morrow if the wind serue, we will leaue this coast. Haue you determined this indeede saide I: Pea verily answered they: you shall then if you please, haue my company: for I haue a voyage into Sicilia for a certaine cause, & you sailing in *Aphrica*, must passe by it. You shall bee well come (qd. they) if you wil, for we suppose we shal want no commoditie if we haue with vs a wise man, and a Grecian and such a one as by experience may be proued that he is well beloued of the Gods. I would (saide I to them) if you will graunt me but one daye, to make my prouision. You shal haue to morrowe (quoth they on condition that about night you will be at the sea. For we commonly saile by night, for that the winds that come then from the earth, do calinely fill our sayles. I made bargaine that I wouide doe so, binding them firste by othe, that they should not depart before their promised time was expired. And so I left them there yet pipinge and dauncing, after the manner of the *Assians*, sometime leaping alofte, sometime bending theyr bodyes downewarde, and like such as were inspired with some God, writhing themselves. Then went I to Caricia, and founde her holding in her lappe the Jewels which Caricles gaue her, and earnestly viewed them. After I went to Theagenes, and when I had tolde them both what they should doe, and when I went to mine owne lodging diligently considering, of that which should be done. The next day thus did they, about midnight whē all the cittie was fast asleepe, a crewe of armed younge men came to the house of Caricia. The captaine of this amorous warr was Theagenes, who taught his youths after their brane pompe to play the Souldiers. They suddainely made those asrayde, which perceiued a little with their great clamor and clashing of their armour, so that with great light they brake into her house li-

The manner  
of the taking  
away of Car-  
icia.

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ting the doore aside easlye, for that it was prouided be-  
fore, it should not be very hard barred, and toke her a-  
way wel prepared, for that she knew herof before, and  
with good wil suffered this assault, and carried a great  
deale of stuffe such as the mayde commaunded them,  
away also. After they came out of the house, they soun-  
ded a warlike cry and made a terrible noise with their  
harnesse, and so passed through the Citty, and cast the  
inhabitants thereof into a wonderfull feare by reason  
that they had chosen the night for none other purpose,  
but that they might be the more feared. So y<sup>e</sup> Parnal-  
sus gaue an Echo backe to their noise. After they were  
gone out of the Citty, as faste as they coulde, they hied  
them on Horseback into the mountaines of Locrus and  
Oeta. But Theagenes and Cariclia, as was before con-  
cluded, forsooke the Thessalians and came to me priuily,  
and fell both in great feare at my sight, and still cryed,  
saue vs father. Cariclia saide no more, but helde downe  
her heade, as though she were ashamed of that she had  
done. But Theagenes sayde more. Calatiris saue vs  
being strangers, and banished our countries, depri-  
ued of all our friends, that among them all we mighte  
winne our selues. Saue our bodies hereafter commit-  
ted to fortune, which also are made bonde to chaffe  
loue. Saue vs by our owne accord banished, yet glad  
thereof, and such as haue sette all their safegarde on  
you. I was moued herewith, and after I had wept ra-  
ther with my harte, then mine eyes, so that the younge  
folkes perceiued not, yet it eased my grieve, I comfort-  
ed and imboldened them. At a worde I badde them  
hope for a luckie end, in that this matter was begunne  
by the will & counsel of y<sup>e</sup> Goddes. As for me, quoth I,  
I will go and dispatche the rest of our businesse. But  
tarry you me in this place, and take diligent heed that  
no man espy you. When I had said thus, I went back,  
but Cariclia caught me by the coat, and helde me faste,  
and

and saide : what father, this beginnunge is vniust or rather traiterous, if you will departe, and leaue mee alone with Theagenes, and will not consider how binneete a man, a louer is to be a keeper, if that be in his power to inioye which he loueth, and wante suche as may make him ashamed thereof : for, I thinke, that he is rather incensed, when he seeth that which he desireth without any defence before his face. Wherefore I will not let you departe before, as well for the time present, but rather for that which is to come : I may be sure by Theagenes othe, that hee shall not sleahtlye haue to doe with me, vntill I haue recouered my countrie, and parentes, or if the Gods be not content herewith, at least vntill I by mine owne force wil be content he shal marrie me. Other wise neuer. After I haide what shee had saide, I wondered and was determined it should be so, and made a little fire vppon an Alter, and burned Incense. Theagenes sware, saying that he had wzonge, for that the faith which he had determined in his mind to keepe, was taken away by reason of an oth, and that hee coulde not praise that will, which he was forced by a greater power, yet for all that he toke his othe, by Apollo of Delphi, & Diana by Venns her selfe, & al y Gods of loue, that he woulde doe all thinges in such sorte, as Caricia would haue him. This and many other things they concluded betwene themselves calling the Gods witnesses thereto. I comming as fast as I could to Caricles. founde all his house on a hurliburly, and forye because the ministers were now come to him, & had told him of the taking awaye of the Spair, and the Citizens came by heapes & stode round about him, while he sozored: at a heord. what for ignorance of that was done, & wante of Counsell for that was to come they were at their wittes endes. There beganne I with my bigge voyce to thunder, and say : Ye vnhappye people, how longe will ye sitte still, dumbe like stockes, as though

An example  
of passing  
chastity.

Calatiris dis-  
sembled ora-  
tion.

Iij.

your

## The Æthiopian History

your courage were also taken away with ill Fortune: Why do you not in armour pursue your enemies: will you not take, and punish them, who haue done you this wrong? It is in vaine perhappes (saide Caricles) to strine any longer with this present fortune. For I vnderstand perfectly, that I am thus punished for the anger of the Goddess, which was foresheued me, since I went in an vnlucky time, into the priuy Chappel, and sawe there that which was not lawfull to be seene, that therefore I should lose that I sette most store by. But there is no impediment (as the prouerb is) that should let vs to fight with the Goddess, if we knewe whom to pursue, or him, who hath done vs this mischief. What is (saide I) Theagenes the Theſſalian, and the yong mē, which were with him, whom you praised so much, and made my friende. And so you may yet finde some man in the City, who hath till this time staid here: wherefore arise, and call the people to counsel: so was it done. The Captaines appointed a meetinge, by trumpet proclaiminge the same in the cittie, the people straighte came together, the Theater was made a Courte by night. Caricles came forth, and fallinge suddainely a weeping, beganne to say thus: perhappes yee (men of Delphi) suppose, considering the greatnes of my miseries, that I come hither, and haue gathered this multitude of people, to offer mine own mishaps vnto you. But it is not so: for although I suffer ofte such things as may be compared with death it selfe, and at this present time my house is desolate, and destroyed by the Gods, solitarie, and robbed of those that I helde most deere, in whose company, and pleasant behaviour I contented my selfe: yet the common frustration, and vaine hope of all, doth comforte me a litle, and causeth me to suffer, who promisseth to finde my daughter againe, which thinge in deede may be done: but the citty moueth me more, which I desire, & loke shalbe victorious first

Caricles pit-  
tull oration  
about the tak-  
ing away of  
Cariclia.



first, and take reuenge of those that haue wronged it. Except these Thessalian youtnes haue taken away our loftie courages, and iust wzath which we shoulde re-  
ceiue for our Countrey, and Countrey Gods. For, that  
which is moske intollerable, a fewe dauncinge boyes,  
send about a sacred message, do depart after they haue  
wasted the most noble City of Greece, and haue taken  
out of Apolloes temple, The moske precious Jewell  
thercof Cariclia, which also was my life. Unplacable  
and too obstinate anger of GOD toward vs: first, (as  
you all know) it kil-ed my naturall daughter at the day  
of her marriage and her mother also with the græfe that  
she toke for her death, and bannished mee from my  
natiue countrey. But all this was tollerable after I  
had found Cariclia: Cariclia was my life, my hope, and  
stay of my stocke: Cariclia onely was my comfort, and  
as I may terme her mine increase: which also this mi-  
serie, whatsoeuer it be that now came vpon me) hath  
taken from me. Neither hath it done this simple, or by  
chance, but as it accustomably triumpheth ouer mee  
with most crueltie, it hath taken her euen almost from  
her husbände in as much as the day of weddinge was  
already spredde abroad amonge you all. As hee spake  
thus, and fel quite from the matter into sorowling, He-  
gelas the Captaine bade him be content and get him a-  
way & said: you'ne that be here Caricles shal haue time  
inough to lament hereafter. But let vs not be drownd  
with his sorrowe, nor carried away vnadvisedlie with  
his feares, as with a great streame of water, lettinge  
passe all due occasion which as it is in all things, so in  
warre it is of most force. For now if we pursue as sone  
as we shall diminish this companie, there is some hope  
that we shall ouertake our enemies. In high noise tra-  
uel without care. or that they know we be vn-  
guided. But if we still lamenting, or rather bewailing like wo-  
men, shal geue them longer time that they escape, with

Hegelias ora-  
tion as tou-  
ching the pur-  
suit of those  
that took a-  
way Cariclia

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our carrying, we shall deserue nothing but to be scorned, and that of the younge men them selues : which, I say, ought to be hanged as soon as they be taken, and some of them ignominiously dealt withall, so that their punishmente also redounde to theyr Families. This may easily be done, if we shall moue the Thessalians to displeasure against those that be fledde, and their posteritie, by forbidding them to do any more this holy legation, and due funeralles of the noble man, which wee had decreade shoulde be done of the cosse of the common Treasure. After all this was praised of the people, and by theyr decree established : let this also, saide the captain, if it please you, be ratified by your voices, that the woman who had the charge of the Sacrifices, be shewed no more to them that runne in armour. For as I can coniecture, thereof hath growne the beginning of this impietie in Theagenes, who also thoughte ( as may be deemed) of this rape, euer since he first saw her, for it is good hereafter to take alway the occasiõ of such like attempte. After this was graunted by the voyces and handes of all that were presente, Hegacias gaue them a token to goe forth, and gaue a signe of warre with a trumpet, so that the Theater was dissolved into warre, and euery man ranne hastily out of the counsell to battell, not only the strong men, and such as were able to weare armour, but boies also, & striplings without order, durst be partakers of that voyage, by theyr readinesse greatlye augmentinge the number of lustye men of that time. Manye women also behaued them selues more stoutlye then their nature permitted, euery one taking vpp for a weapon that which came, nexte to hand, and followed in vaine : who, for that they missed of their purpose, perceiued well the infirmities of their kinde. You might then haue seene old men strue with age, and in a manner the mind drawing their bodies, and for greate and ardent desire to fight, obiected weak.

The Thessalians forbidden to do sacrifice to Pyrrhus. Warnings come to late.

weakenesse, as a shame to it. So great græfe toke the City for the rape of Cariclia, and prepared themselves suddenly to the pursuing, as if they had had but one munde, and would not looke for day.

## The fift Booke.

### *The Contents.*

In this fifth Booke is contained the separation of Theagenes and Cariclia, & how that Nausicles merchant got her of Mitranes in stead of Thisbe, and after he had broght her to his house, he desired Calasiris to tell him the storye of her and Theagenes, who prosecute it so farre, vntill he cometh to the great slaughter wherof mention is made in the first Booke.

**T**hus therefore was the City of Delphy occupied, but what they did in the end, I know not sauing that their pursuite gaue me god occasion to conuey my selfe away. So I toke the young folkes with me to the sea, and put them into the ship of Phenicia, which was by and by ready to depart. For as soone as the morning began to appeare, the Phenicians whiche promised to tary for me a day and a night, thought now that they should not breake the oath which they sware to me. When we came they entertained vs very ioyfully, and forthwith they launched out into the deep, with oares first, then after a calme gale blew from the earthe, the

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the waues quietly came vnder our shippe, and in a manner smiled vpon her, and suffered her to go with full saile. And thus we passed with our shippe the coast of Cyrrha and Parnassus with his high toppes, and the rockes of Actolia, and Calidonia: & by the time that it was sunne setting, we discovered the Ilandes as well by figure, as name: Acute and the Zeyntinian sea. But (in an vnhappy time) why doe I tell this? why do I forget my self and you, & continue my tale bringing you hereafter in very daide to the sea? here let vs leave the rest of our talke, and sleepe a little. For although thou, Cnemon, be nothing weary to heare & listly strue with sleepe, yet I thinke that now you begin to quaille, in that I haue continued my talk farre on night. And besides this, my sonne both age doth burden me, and the remembrance of my miseries dissoluing my minde, doeth durtie me to sleepe. Do so father said Cnemon, not as though I wil led you to make an end, for that as I thinke, I could not do, though you would tel it many daies and nights together, with such singular pleasantnesse, and excellent suauitie is it seasoned. But methinketh I heare some noyse & busines about the house. & haue been troubled a little therefore but forced my selfe to keepe silence, for y great desire I had to heare your tale. I heard it not said Calasiris, either for that age maketh myne eares somewhat dul and harde (so age breedeth many infirmities, both in y other parts, but chiefly in the eares) or els for y my mind wholly was occupied about my tale. I thinke Nauficles y owner of this house is com. But O ye gods how hath he sped? As I desired (said Nauficles) stepping in suddenly to them. For I knew well inough god Calasiris, that you were carefull of my businesse, & almoste traueiled with me in your mind. But I perceiue your god will toward me, by diuers courtesies shewed me, both at other times, & also by this whereof I heare you talking here. But what stranger is this? He is a Grecian,

Age often  
taketh away  
a mans hearing.

eian, said Calasiris, you shal heare moze of him hereafter.  
 But tell you vs quickly what good lucke you haue had  
 that we may reioyce with you. You shal heare to mor-  
 row saide Nauficles, as now be content to know that I  
 haue gotten a better Thisbe: for I haue neede to sleepe a  
 little to abate my græfe which I haue gotten, as well  
 by my iourney, as other cogitations. This said, he wēt  
 his way to doe as he said. But Cnemon was muche a-  
 bashed when he hard Thisbes, name, and turned all his  
 cogitations to the time past, with much and continual  
 sorrow tomenting himselfe all the reste of the nighte,  
 so that Calasiris though hee were fast asleepe, perceiued  
 it, who sitting vp a little, and leaning on his elbow, as-  
 ked what he lacked, and why he was so disquieted, as if  
 hee were almost madde. Haue I not good cause (sayde  
 Cnemon to him) to be mad, seeing I heare that Thisbe  
 is aliuē. What is this Thisbe (quoth Calasiris.) o: how  
 do you know her, by hearing her name, & are so grieued  
 that she is aliuē? you shal hear the rest (quoth Cnemon)  
 when I tel you mine estate. But her I saw flaine with  
 these eyes, and with mine owne hands, I buried her in  
 the herdmēs Iland. Sleepe, saide Calasiris and we shall  
 knowe howe this goeth ere long. I may not (quoth he)  
 but lie you stil and stirre not: for my part I know not  
 whither I can liue, except I go forth secretly, and make  
 diligent inquiry, how Nauficles is deceiued, & how one-  
 ly with the Egyptians, suche as were deade, reuēue a-  
 gaine. Calasiris smiled a little at this, & so fel a sleepe.  
 Cnemon went out of the chamber, and restrained him  
 selfe much as is like one would do that is in the darke,  
 and in an vnacquainted house: but he toke all in god  
 parte, for feare of Thisbe being desirous in hart to ridde  
 him selfe out of this doubt: till at length with much a-  
 doo after he had gone vp and downe oft in one place, as  
 if he had bene in diuerse, hee harde a woman lyke a  
 nightingale in the sprynge, dolesully lamentinge, and  
 with



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Caricias pit  
tull com-  
plaint being  
separated  
from Thea-  
genes.

with sorrowfull tunes, so that by her mourning (as if  
one had taken him by the hande) he was brought to her  
chamber and laying his eare to the doore, heard hir yet  
complaininge in this sorte. I was wretchedly supposed,  
that I had bene deliuered out of the handes of theues,  
and escaped death, which I alwaye looked for, and that  
I should after haue lead though a strang & banisht life,  
with my dearest friend, yet such a one as in his compa-  
ny, shoulde haue beene most delectable, for there is no-  
thing so troublesome and grauous to me, which is not  
tolerable with him. But now the God who hath had  
charge of our businesse from the beginning and hath  
graunted vs but small pleasure, not yet satisfied, hath  
deceiued vs againe. I thought that I had escaped bon-  
dage, but now I serue againe, and am kept in prison: I  
was in an Island and dark place before, this present state  
is like to it, or rather to say the truth worse, because he  
who both coulde and would by comfort abate these so-  
rowes, is violently separated & taken from me. A denne  
of theues the day before was mine Inne, & what was  
that habitation. but a verye hell or worse place: yet  
my deere louer being with me, made it easy to be suffer-  
ed. Where he lamented me aliuie and shedde teares for  
me, being (as he thought) dead, and bewailed mee as if  
I had bene slaine, now I am depriued of all this: he is  
gone, who was partaker of my calamities, and who  
would haue deuised them, as though it had bene a bur-  
den. And I alone am forsaken, a prisoner, and by many  
waies to be lamented am obiected to the arbitrement of  
cruel fortune. And do retaine my life onely, for that I  
hope my most deare friende is aliuie. But in my heart,  
where arte thou? or what fortune haste thou? art thou  
also alas bounde, which hast a free minde, not able to  
abide any seruage, but of loue wel, do nothing but saue  
thy life, to the intent thou mayst once behold thy friend  
againe: for so shalt thou call mee, whither thou  
wilt

will or not. Cnemon could abide no longer, after hee heard this, to heare the reste. though hee gessed by the beginning somewhat else. yet by that he hearde in the ende, concluding that it was Thisbe, wanted but little that he swowned not at the gate. But after he had over-  
 commed that passion with much adoe so: feare least hee should be spied of any man (so: nowe the cockes crewe the second time) he ranne backe stumbling, sometime hurting his toes against the selles, sometimes hitting his head against the walles and dore postes. When he came to his lodging after much trauell, he fell into the bedde, and al his body trembled and his teeth chattered soze: and he had perhappes bene in extreamer perill, if Calasiris had not perceiued it, and comforted him, and brought him to himselfe againe. After he was reuiued a little, he asked of him the matter. I am vndone (quoth he) so: that most wicked Thisbe is aliue indeed: & there withall he swowned againe: and Calasiris had much adoe to call him againe and comfort him. Surely some God plainly scorned Cnemon, because (as otherwise so: the most part it maketh a iest, or tole of humane affaires: so now it would not suffer him peaceably without dis-  
 quietnesse, to inioue that which is most pleasante and welcome to him, but that which shortlye after woulde make him very ioyfull. was now turned into sorowle) either so: that it shewed then the nature, and custome of it selfe, or else because the nature of man cannot take true ioy as should be. Therefore Cnemon fledde from that, which he then shold most haue desired, and suppo-  
 sed that to be fearfull, which was moste delectable to him. For the woman that wepte was not Thisbe, but Carichia. For thus it was: after Thyamis came into his enemies hands aliue, and was kepte prisoner, the I-  
 land was set on fire, and the heardemenne, who inha-  
 bited it, were fledde, Cnemon and Thermutis, Thyamis shielde dearer; in the morninge roared ouer the lake,

The naming  
 of Thisbe  
 fore troubleth  
 Cnemon.

How ioy and  
 sorrow doe  
 accompany  
 man.

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lake, to shew what case their captaine was with theyr  
 enemies: the manner of the iourney was suche as is  
 declared before. Then were Theagenes, and Cariclia,  
 leaste in the denne alone. who accompted the prolong-  
 ing of their calamities a singular benefite, that was  
 the first time that euer they were by themselves, and  
 deliuered from all that might trouble them. Wherefore  
 they considered of their estate, not forgetting to kisse  
 and embrace ech other, so that they forgot al y they had  
 to do, and stode either in others armes a great while,  
 as if they had beene made one bodie, content yet to sa-  
 tisfie them elues with chaste loue, temperating theyr  
 affection with teares, and cleanly kisses. For Cariclia, if  
 at any time she perceiued Theagenes to passe the boundes  
 of seemeliness, & deale with her ouer wantonly, woulde  
 rebuke him by telling him of his oth: & hee would suffer  
 himselfe to bee reformed with little labour. and  
 brought againe to temperatenes in as much as he was  
 in loue inferior to her, but in pleasure he farre surmount-  
 ed. But at length, though it were long first, they re-  
 membered what they had to do, and by force were con-  
 strained to content themselves, and then Theagenes be-  
 ganne to speake thus: that we, Cariclia, may inioy one  
 another and attaine vnto that, which we haue prefer-  
 red before all other things and for which we haue suf-  
 fered al our troubles, both we do wish, and the God-  
 des of Greeke graunt. But for as much, as wel because  
 al worldly things are vnsustainable, & incline diuerse waies,  
 and we haue borne much, and hope for many thinges,  
 we must now haue vs to Chemmis, as we haue con-  
 cluded with Chemis, as also because we know not what  
 fortune we shall haue, & we haue (as it seemeth a greate  
 and wonderfull deale of ground to passe before we can  
 come to the land which we hope for: let vs deuise cer-  
 taine tokens whereby we being one in others sighte,  
 may know our secrets: and if it happen vs to bee se-  
 perated

Cariclia more  
 in loue then  
 Theagenes.

A Wife couer  
 in theagenes.

perated, w<sup>ch</sup> may in absence seeke one another. For  
a watch worde of frendes, which is kept in hope to  
finde, is a greate easement of longe trauell. Cariclia  
prayed his deuise, and they agreed, if they wer separa-  
ted, that Theagenes should write, Pithicus: Cariclia Pi-  
thias: upon all famous temples, pictures, monumentes,  
and great stones in crosse wayes, whether they were  
gonne the right hand way, or the left: to what Cittie,  
village or countrey: and lastly, that they should declare  
the very day & houre. And if they might meete, it should  
be sufficient one to see the other. For they thought no  
time should be able to put out of their mindes such loue  
yet for the better assurance, Cariclia would shew her  
fathers ring, which was laid out with her, and Thea-  
genes a scarre in his thigh, that a wild boare gaue him,  
It was further concluded betwene them, that in steed  
of wordes, she should beare a Paper, and he a branch  
of palme. To confirme this they embraced each other,  
and wepte, pouring out their teares insteade of sacri-  
fices (as I gesse,) and for an othe, they vsed manye kis-  
ses. After these thinges were thus ordered, they  
came out of the caue, without touching any of the trea-  
sures which were laide byppe there. For they compted  
these goddes vncleane, which were gotten by robbe-  
rie: but that which they brought with them from Del-  
phie, & that the theues had taken from them, that they  
gathered together and carried with them: And Cariclia  
chaunged her apparrell, and put it into a little packe  
with the copie of their vowe, and her Garlande, and  
sacred garment: and that it might be more priuie, they  
laide the reste of theyr worke stoffe vppon it. As for  
her bowe, and quier, she gaue them to Theagenes to  
beare, which was a passing pleasaunte burthen to him,  
saying they were the proper weapons of the God, who  
had the power ouer him. As sone as they came nere  
to the lake, and were about to take boate, they spied a  
bande

The commo-  
dity of watch  
words.

Theagenes &  
Cariclia will  
haue no más  
goodes but  
their owne.

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bande of armed men rowing ouer to the Iland. They, soe abashed at that terrible sight, stood a great while astonied, as though with the greatnesse of their sorrow which they conceiued of the vnstablenesse of fortune, which so rag'd still againste them, they had lost their liues: yet at length whē they were rebdy to arriue, & wer comming toward them, Cariclia desired to retire backe, and creepe into some corner of the denne, and ther hide themselves, and therewithall she ranne her way. But Theagenes caused her to abide, and said: how long shal wee lye the fate that followeth vs enery where? Let vs yelde to fortune, and withstand no longer the violence which is ready to assault vs, for what esse shal we gain, but feuitelesse trauell, and banished life, and from time to time, be scorned of the Goddess? Do you not see how they ioyne the robberies of the pyzates to our banishment, and goe aboute with greate diligence and trauell to bring vs into greater daungers by lande, then earst we haue found by sea: not long agoe they made a fray about vs: within a little after, they broughte thēues vnto vs, ere while they made vs prisoners, thē left they vs alone, but at liberty, and made vs beleue we might go whither we woulde, then straight haue they brought vs into the handes of such as shal kill vs, This war for their disposall haue they made against vs, making as it were a comedy of our affaires. Why then do not we breake off this tragical poeme of theirs, and yeld vs to those that will kill vs: least perhaps if they meane to make an intollerable end to our tragedy, we be forced to kill our selus. Cariclia allowed not all that he said, marry she thoght that he iustly accused fortune, but not that it was any pointe of wisdomne, to yelde themselves willingly into their enemies handes, for they were not sure that they would kill them as soone as they had them, neither had they to doe with so gentle and friendly a God, that woulde make a quicke end of their

No wisdomne  
in yeelding  
quickly to an  
enemy.



their miseries, but would perhaps reserve them to a further bondage. Which thing, then what should it not be more gracious: If we give our selves to the injuries of barbarous people, we shall be so unworthily handled, as I am lothe to gesse. Which thing by all meanes, and as long as we can, let vs avoide, measure our hope of time to come, with experience of thit which is past, how we have bene diversely preserved at such time as is not credible. After Theagenes hadde saide, let vs do as you will: she went before and he followed her, as if he had been tied to her. Yet for all their hast, they came not to the denne before their enemies: but while they looked on them that went before them, they wiste not that with another band which came into the Iland at another place they were compassed, and inclosed. Wherewithall they soze abashed, stood still, & Caricia ranne under Theagenes arme, yf if shee muste needs die, she would die in Theagenes handes. One of those who were landed, wente about to shote at them, but after the young folkes at looed vpon them, they hartes failed, & their right hands quaked. For the very barbarous hands (as may appeare) do feare the beautiful personages and a right cruell etc will bee made gentle with a lowely lok. As sone as they had take them they carried them to the Captaine, greatly desiring to carry the fairest of y spoiles to him at the first: & they brought nothing els, for although they had compassed the Iland with their armour as with a nette round aboute, and had serched it from one part to another, yet could they finde nothing for all that was in the Ilande was burned in the former skirmishe, savinge the denne onely which no man knew. And thus were they brought to the general of y warre: his name was Mitranes whom Oroondates had made captaine of the watches: This Oroondates was deputie of Egypte in the great kinges behalfe, who beinge hyred with a great summe of mo-

The property  
of beautifull  
personages.

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ney, by Nauicles, as is aforesaide, to seeke Thisbe, came into the Ilande. After Theagenes, and Cariclia, were brought almost into their sighte, Nauicles by a craftye deuise, merchant like stepped forth, and cryed with a great voice, this is that Thisbe, of whom I was robbed by the mischievous heardmen, now doe I recouer her againe, Mytranes, by benefite of you, and fauour of the Gods, then he taught Cariclia, and fained himselfe to be very gladd, and whispered in Greeke to her priuily in her eare, that none who were by, might heare him. & she should say, her name was Thisbe, if she desired to escape danger. And this policy tooke effect, for Cariclia, when she heard him speake Greeke, thought that hee went about somewhat for her commoditie, and ordered her selfe as hee desired: and when Mytranes asked what her name was, she said Thisbe. When he ranne and kissed Mytranes, and commending his fortune, made the barbarous man proude, for that he had not onely atchieued many other warres well, but had brought also this to prosperous end, he proude of his praise, and thinking by the false name, that it was so indeed. Although him selfe was taken with her beauty, which appeared in his simple apparel, as if the brightnes of the mone should shine out of a cloud, yet because the vncconstancie of his minde, was ouer caught with the quicknes of the craft and all time to repent was taken from him. Now she is recovered (quoth he) take her to you seeing she is yours. And when he had saide thus, he deliuered her to him, still looking backe vpon her, and plainly declaring y<sup>t</sup> it was against his will, and for the money that he had received before, that he suffered her to depart. As for this yonge man (pointing to Theagenes) whatsoeuer he be, he shalbe our pray, and goe with vs, and be kepte diligently to be sent to Baybilon, because the comeliness of his body is such, that he may waite at the kinges table. This saide, they rowed ouer the water, and departinge  
one

Cariclia saith  
her name is  
Thisbe.

Nauicles re-  
ceiueth Cari-  
clia of Mitra-  
nes, whome  
by flattery he  
beguileth.

one from another, Nausicles hauing Cariclia, came to Chemm s. But Myrranes going to view other towne under his iurisdiction, without delaye sente Theagenes with letters to Oroondates (who was the at Memphis) in this wise indited.

Myrranes the capitaine, to Oroondates y lieutenant. Theagenes is sent to Oroondates;  
I haue sent vnto you a young man of Greece to god to serue mee, and make onely to waite in the sight of our God, the great king giuing you leaue to present suche an excellent gift to him who is maister to vs both, as the things couerte hitherto neuer sawe, neither yet shall hereafter. This was the contents of his letter.

But Calathis and Cnemion hoping to know that they were ignorant of, came to Nausicles before day, and asked him how he had speede. Then Nausicles told him all: how they came to the Ilande and found it deserte, and no man therein to mate them: how he had craftily beguiled Myrranes, and had gotte a certain maid which was there, in steede of Thisbe: and that he hadde speede better in getting of her then if he had sold Thisbe. For there was no small difference betwene them, but as was betwixt god and mā, and that there was no beautie so excellent that might staine hers, and that it was not possible to set forth the same iustly by wordes, for y he mighte shewe her before them. When they hearde this, they began to surmise the thing as it was indeede and prayed him instantly to bidde her come in straight way: for he knew that it was not possible by wordes to expresse Cariclias beautie. After shee was broughte in, and Nausicles (because she caste her eyes to the ground and had misse al her face saue her browes) began to comfort her and had her be of god cheare. Shee looked vp a little, and contrary to her expectation she saw and was sene: so that they all three began to cry out, & howle suddenly, as if there had bene a token geuen them whē they should haue begun: and you might haue

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heard often these words, O my father, O my daughter Cariclia in deede, & not Cnemons This be. Nausicles; for wondering, had almost forgotten himself, and was astonished when he sawe Calasiris embrace Cariclie, and not reſtraine from teares, and knew not what that ſudden acquaintaine, as if it had bene in a Comedye, mente, vntill Calasiris had kiſſed him and ſaid thus: The Gods geue you (god man) ſo much as may content your deſire and will, who haue ſaued my daughter whiche I neuer looked for, and cauſed me to beholde the deareſt thing that I might poſſibly ſee. But w my daughter, where haſt thou left Theagenes? ſhe cried out when hee asked her that queſtion, & after ſhe had ſtaied a while, ſhe answered, hee that deliuered mee to this man, lea- doeth him away priſoner. Calasiris then beſought Nausicles to tel him what he knew of Theagenes, who it was that had taken him, and whether he would carrie him. Nausicles told them al, after he had perceined that theſe were they of whome the old man had talked ſo oft. with him and to finde them, had ledde a wanderinge life in great ſorrow. He ſaid mozeouer, that they ſhoulde get little there. but the knowledge of him being poore and needy folkes, for as much as it were a great matter. if Mytrane would be content to lette him goe for a greates ſumme of money. I haue money ſaide Cariclia ſoftlye to Calasiris) promiſe him as much as you wil, for I haue about me the Jewelles which you know off Calasiris was gladd hereof. but fearing leaſt Nausicles ſhoulde ſuſpect what cariclias proffer was he ſaid, good Nausicles, a wiſe man neuer wanteth but doeth meaſure his riches by his will, receiuinge ſo much of his betters, as he deemeth worthy to aſke. Wherefore tell me onelye wher he is that keepeth Theagenes, and Gods gracious liberallitie will not let vs wante, but will geue vs ſo much, as well may content the couetous minde of the Perſian. Nausicles ſmiled at this, and ſaide: then ſhall you

A wiſe man  
neuer poor

Perſians and  
merchants  
couet alike.

you make me believe, you cannot suddenly, as it were  
with some device be made rich, when you have payed  
me the ransom for this your daughter, for you know  
that as well merchants as Persians, labour to gette  
money. I knowe it well, said Calasiris, & you shall have  
money, but why do you make such hast, and beside that  
you permitte no kinde of courtesie towards vs, you  
also of your owne accord, approve and allow the res-  
tution of my daughter. I should first have requested  
this at your hand. I am pleased (saith Nausicles) & if  
it please you, come and pray to the Gods (for I wil doe  
sacrifice) & craue that you may have gods to giue mee.  
Feast not, neither be of so little faith (saith Calasiris  
to him) but goe and prepare the sacrifices, and when all  
things is ready, we will come. They did so, & within a  
while came one from Nausicles that called them, & bad  
them make hast. They (for by this time they had concluded  
what to doe) wente forth ioyfully. Calasiris and Cle-  
mon went with Nausicles, and the other guests, for he  
made a publique sacrifice. But Caricia wente with  
Nausicles daughter, and other women which comfort-  
ed her diuersly, but had much ado to perswade her to  
goe with them: and I know not whither she would  
have bene perswaded, if vnder pretence of the sacrifice  
she hadde not determined to pray for Theagenes. After  
they came to Mercuries Temple (for Nausicles made his  
sacrifice to him, as the God that had most care of mer-  
chantes, and honoured him more then the rest) and the  
offering was begonne. Calasiris looked a little vpon the  
entralles, and by the diuerse chaunges of his coun-  
tenance, declared the pleasure and paines of that which  
was to come. And while the fire yet burned on the  
alter, he thrust in his hande, and made as though he  
pulled out of the fire, that which he helde in his hande  
before and saide: this price of Caricias redemption the  
Goddess proffer thee, Nausicle, by me. And therewith he

Mercury the  
God of Mer-  
chants.

The descrip-  
tion of the  
ring that Ca-  
lasiris gaue  
Nausicles to  
redeem Cari-  
cia.



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delivered him a princely ringe, a passinge heauenlye thing : as touching the hope, it was of Juozie, wherein was set a brighte Amethyft of Aethiopia, as great as a maydens eye, in beauty farre better then those of Iberia or Britaine. For those haue but an il colour, which shine not at all, but are like to the rose budde at the first, which after with the heate of the sunne were perfecte redde, But the *Athiopian Amethyft*, hath a perfecte orient colour, and shineth throughout and if you turne him aboute, as you holde him, he casteth forth a golden beame, which both not hurte or dunne the sighte but maketh it much better and clearer, and hee hath a naturall vertue, more then the western stones: for it hath not his name without effecte, but will not let him bee drunke indeede that weareth him, but kepeth him sober at all feastes: and of this quality is euerie Amethist of *India* and *Aethiopia*. But that stone which *Calasiris* gaue Nausicles, did passe these farre, for there was a picture grauen in it, representing certaine beastes: which was donne in this sorte. A boy sitting not vpon a very hie hill to looke aboute him, kepeth sheepe, appointinge his flocke their seuerall pastures with his pipe, they seemed to be ruled, and farrre at their feeding, accordingly as he sounded his instrument. A man would haue said that they had golden fluxes, not by reason of the workmanship, but for that the Amethyft shining with his rednesse vpon their backes, made them shew so fayre. There was grauen younge lambes leapinge vpp and downe, and some by heapes wente vpon the rocke, other some daunced rounde about the Shepheard, so that the toppe of the rocke was made a Shepheardes disporte. Other skipped in the shaine of the Amethyft, as if they had bene in the sunne, who with the tippes of their feet, scraped the stone. Many of the younger sorte beinge of greater courage, seemed as though they would goe out of the compasse, but were letted by the workmanship, which

which sette a pale of golde in manner of a wall, about the rocke and then, and it was a rocke indeed, and not a counterfette, for when the workeman had wrought the golde about the outer parte of the stone, for that purpose hee shewed that very lively which hee desired, thinkinge it to no purpose, to counterfette one stone in another. Such a one was the ringe. Nausicles, moved with the strangenesse of the things, but more with the value thereof: esteeming the ringe of more price then all the gods he had beside, spake thus: God Calafiris, I did but test: and where I asked somewhat for the ransom of your daughter, it was but words: for I determined to let you haue her for nothinge. But so as much as the gifts of the Gods are not to be refused, (as you saye) I take this stone sent from heauen, perswading my selfe that this was sent from the God that is most beneficial to me, according as he is wont, and hath giuen this to you through fire, as may yet be sene by the flaming thereof. Otherwise I doe me that bantage to be best, which without damage of the giuer doth enrich him that receiued it. After he hadde saide this and made an ende of the offeringe, hee wente to meate with the rest, placing the women by themselves in an inner part of the Temple, and the men in the Porche. After they had eaten inough, and the cuppes were set on the table, the men called vpon Bacchus with an offering and song the songe accustomed vsed when men goe aboarde their shippes, and the women daunced after a dittie made in the honor of Ceres. But now when the banquet wared somewhat warme, and each man after his sort solaced himselfe Nausicles, holding in his hand a glasse of cleare water, sayde: I drinke to you in water, god Calafiris, and if it wil please you to begin to vs the tale which we sore desire to heare, it shalbe more pleasant to vs then all the cuppes on this boorde. For you heare howe the women now

The gifts of the Goddes ought not to be refused.

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be at leysure, and hauing well banqueted themselves, beginne to daunce : but your trauell if it please you to make report of it to vs, shall shorten wonderfully well our feast, and be moze pleasant to vs then any dance or instrument. The telling whereof, for as muche as you haue (as you know differred diuersly, for that your mischaunces ouerwhelmed you) you can reserue to no better time then this, because your daughter, one of your children is well, and your sonne by the Goddes help shalbe recovered by and by, if you anger me not againe, by diuining it off anye longer. Gods blessing on your heart (quoth Cnemon to Nauficles) catching holde of his talke, who for al y<sup>e</sup> you haue brought to this feast all manner of muscicall instruments, do sette lighte by them, and giue the ruder sorte leaue to heare them, but you your selfe are desirous to heare secrete affaires and such as are seasoned with singular mirth, and methinketh you well vnderstande the nature of the Goddes, who ioyne Mercurye and Bacchus together, and adde pleasantnes of spæche to the finenesse of your banquet. Wherefore although I haue for iust cause marueiled at the other sumptuousnesse of the sacrifice, yet I knowe not whether a man may by any meane please Mercurie better then to talke at his feastes, which thinge is hys badge aboue all other. Calasins was contente, as well to do Cnemon a pleasure as also for that he wold curry fauour with Nauficles for that which should ensue, he tolde them all, briefly repeating the principall pointes of that which he had tolde Cnemon before, and of purpose passing ouer with silence that which hee thought was to little purpose for Nauficles to know, but that which had not yet bene tolde, and did depende vppon that which wente before, he tolde in this sorte. After they were aboarde into the shippe of Phœnicia, and were gone from Delphi, they sayled as they would wishe at the first, and had very prosperous wind. But whē they came

came into the Calidonian sea, they were greatly troubled, because they had happened into a sea, which of his own nature, was very disquiet & troublesome. Cnemon desired him that he would not passe ouer this, but tel it, if he knew any reason of the raging of the same in that place. The Ionian sea (quoth he) being restrained of his great breadth, and in a maner brought into straighes, falling into the coast of Crisa, and hasting to come into to the sea called *Ageum* is stopped by Isthmus in Peloponnesus, so perhappes by the prouidence of God is the hill placed there, least by the violence of the water, it shoulde ouerslow the lande on the contrary coast. And so: as much as from hence the water beaten backe (as may be by reason) is restrained of his course, rather about this sea, then in any other part, because that which yet floweth, falleth into that, whiche nowe by Isthmus was made to return, so that the water is much troubled & very boisterous, by reason of the continuall concurrence of the waues, in all the ebbes and floudes: which opinion of his, after all these who were present praised, and affirmed to bee true. Calasiris tolde on his tale, saying: After wee had passed the sea, and had losse the sighte of the *Acute* Ilandes, we thought that wee discouered a mountaine of *Zacynthus*, in manner of a darke cloude before our eyes, and therewith the maister badde strike some of the sailes, and when we asked him why he abated them, and went more easily, seeing that the shippe had a verie good gale of winde, because (said he) if wee wente with full saile about the first watch wee shoulde arrive at the Iland, and so were it to be doubted, leasse in the darke, we runne vpon some rockes: whereof are there great store, and those very high. It is therefore wisdome to lie all night in the sea, and take the winde in such proportion, as shall serue to bringe vs thither to land in the morning. Thus saide the maister, marrie wee did not so *Nauficles*, but euen with the rising of the

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Sunne, we cast anchoze. The inhabitants of the same  
Island which dwelt about the haven, which was not  
farre from the citie, came by heaps to looke upon vs (as  
if it had bene some straunge sight) in greates wonder  
(as might seme) to see the handsomnesse of that great  
shippe, which was built very faire, accordinge to her  
height, and said that the industry, and excellent work-  
manshippe of the Phœnician, might be known by that,  
and that we had wonderfull good lucke, that made so  
good a voiage in the winter about the tyme the Pleiades  
were ready to sette. All our company, ere the tacklings  
and sailes were in good order, left the shippe, and went  
aboute their merchandise, to the city of Zacynthus. But  
I (because I heard by chaunce of the master, that they  
would winter there, went to seek me some Inn about  
the shore, eschewing the shippe, for that it was vnmet  
by reason of the rudenesse of the mariners, & the citie,  
for that it was not couenient for the sight of the yōg  
couple. After I had gone a little way, I sawe an ould  
man which was a fisher, that satte mending his broke  
nettes, befoze his doore. I came to him, and saide god  
man God saue you, and tel me I pray you, wher a man  
may gette lodging? He answered me: it was a rent a-  
bout a promontorie hereby: being lette slippe vppon a  
rocke, which they saw not. I ask not that, quoth I, but  
you shall shew vs great courtesie, if either you your self  
wilbe our hoste, or else shew vs some other Inn. Hee  
answered, not I, for I was not aboord with them: God  
defende that Tyrrhenus, should doe so much amisse or  
haue such a spight though hee bee olde, but it was my  
sonnes default, who knowing nothinge of the rockes  
here in the sea, cast their nettes where they should not.  
At length when with much adoe, I perceiued that hee  
was somewhat hard of hearing, I spake aloud to him  
and saide: God spæde you sir, and I praye you tell vs  
where wee may haue an Inn, you are welcome said he  
again,

Pleiades vn-  
lucky Harres  
to Marriners.



again, and if it please you abide with me, except you be any of those, that seek for the houses wherein are many beddes, and haue some great traine after you. I haue (quoth I) but two children, and I am the third my self. You are a good company (quoth he) you shall finde one more of vs, for I haue two sonnes y<sup>e</sup> dwel with me (for mine eldest sonnes are married, and keepe houses them selus) and the fourth is a nurse for my children, because their mother died but a while ago, wherefore god man come on and doubt not, but we will be gladde of you, who are a man who seeme to be some Gentleman euen by your talke. I did so, and shortly after I came with Theagenes and Caricia, and Tyrrenus intertaind vs gladly, and let vs haue the warmer part of the house. Truly we were very wel at the first, and had good leysure, to conserue whole daies together, and when we shoulde sleepe Caricia went to bedde with the nurse, in one place, by her self, and I with Theagenes lay in another. Tyrrenus and his children in a parlour also alone toke their rest. We did eate at one table all, and such thinges as were needefull, we prouided of our owne coste beside fish which Tyrrenus toke in the sea, as hee would sometime fishe alone: sometime wee would helpe him at leysure. For hee had all manner of wayes to fishe, and for al seasons, and the place was well stoared, and very conuenient to caste nettes: so that many would ascribe that gaine which they got by their arte, to the benefite of fortune. But there was none other remedie, but that the prouerb is once vnhappy, and euer vnhappy. Caricias beauty, euen in this solitary place, was not without great broil: for that merchant of Tyre, which was denounced blind at Delphie, in the games of Apollo, called Pythias with whom we sailed, came to me alone, and was very importunate, and grauous vnto me: beseeching me, as if I had been her father, that I wold giue her him to wife. We talked much,

Calasiris with  
his children  
lodge with  
Tyrrenus.

Once vnhap-  
py, and euer  
vnhappy.

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That is a com-  
mon practise  
which louers  
vse.

much of himselfe, partly by telling of his noble stocke,  
partly by shewing vs of his riches, and that the hulke  
wherein we sailed, was his owne, and that the greater  
part of the merchaundise therein, as golde, precious  
stones of greate value, and silke was his aboute the  
reste: and he added also his late obtained victorie as no  
small increase of his honour and name, and a thousand  
thinges beside these. But I alleadged for my selfe, our  
present pouertie, and that I would neuer marrie my  
daughter to one that dwelte in a straunge countrey, so  
far from Egypt. I leaue this talke, fether (quoth he) for  
I will accompt of the maides dowrie woth many ta-  
lentes, and all the riches in the worlde. As for my  
countrey I will change it for yours, and will turne my  
purposed boiage to Carthage, and go with you whither  
soeuer you will. When I sawe that the Phoenician  
would not giue ouer his determination, and purpose,  
I determined with faire wordes to driue of the matter  
least he should attempte any thing forceably againste  
vs, and promised that I would fulfil al his desire when  
I came into Egypt. When I had by this meanes paci-  
fied him, God lated one mischiefe vpon another, as the  
Prouerbe is. For Tyrthenus not many daies after,  
when he had carried me into a secret place, on a crooked  
shoaze, said thus to me: Calasiris, I sweare by Neptune  
and all other Gods of the Sea, that I haue loued you,  
as if you had bene mine owne brother, and your chil-  
dren as if they had bene mine also. I will tell you a  
thing which is working against you, verie grienous,  
and painefull for you: but such as is not lawefull for  
me to conceale, for that we dwel both in one house, and  
it appertaineth altogether to you to know it. There  
is a Pyrate which waiteth vpon the hulk of Phoenicia.  
which lyeth secrete vnder the side of this promontorie,  
and sendeth out spies dayly to enquire when this ship  
will goe forth: wherefore loke to your selfe, and take  
hede

hæde what you doe, for as much as this shamefull acte,  
vsual to them, is enterprised for you, or rather for your  
daughter. The Gods (quoth I to him) giue you suche  
thankes for these tidings, as you deserue. But Lyrthe-  
nus, howe vnderstode you these thinges? By reason  
of my crasse I am acquainted with them (said he): and  
when I bring them victuals, I haue more of them then  
any man else. Therfore when I dzeu my pottes about  
the fall of ponder hill, the maister pyrate came to mee,  
and asked whither I heard when y Phoenicians would  
leauē their harbour. When I perceined the subtilenes  
of his talke In faith Trachynus (quoth I) I can tell you  
no certaintie: but suppose that at the beginning of the  
next spring, they will sayle. Will the maide then saile  
with thē (quoth he) which lieth at your house? I cannot  
tell (quoth I.) But why do you aske that? because (qd.  
he) I loue her in such sort, that I am scant in my wits,  
yet I neuer saw her but once, and I knowe not, whi-  
ther I euer saw so faire a woman before: yet I haue ta-  
ken many prisoners, and some of them very beautifull.  
That I mighte the better cause him to tell mee all his  
counsell priuily, I saide vnto him: what nēde you to  
fight with the Phoenicians, & not rather without bloud  
fetch her out of mine house before they goe abroad. He  
answered mee, that thēues did vse gentlenesse, and  
courtesie to such as they wer acquainted with, I leauē  
that therefore for your sake leaue my so doing shoulde  
bring you into trouble in as much as the guests which  
you interteined would be required again at our hand.  
Also I desire to haue two thinges at once: the riches in  
the shippe and the marriage of the maide: one whereof  
I must nēdes lacke, if I attempt this by lande, and  
beside it were very dangerous, if any such thing shoulde  
be enterprised so neere the Citty, least the rape woulde  
be perceined, and pursuite made after. When I hadde  
much commended him for his wisdom, I leaue him  
there,

Theeues are  
franke of all  
gotten goods

Theeues are  
curteous to  
their mates.

## The Æthiopian History

there, and am come to tel you of the waits which these past graces haue laid for you, desiring you hactlye to deuise diligently how I might saue you, and yours. I went from him very heauy after I had heard this, and thought vpon many thinges, vntill the merchant by chance met me: and falling in talke about these matters gaue me a prety beginning of a wise deuise. For I concealing what I liste of that Tyrhenus had told me, opened vnto him onely this: that a man thereabouts, whome he was not able to withstand, went about violently to take the maide from me. But I (quoth I) had rather marry her to you, both for that knowledge which I haue had of you, and also for your welth: but especially for that you promised to dwel with vs in our country, if you haue her. Wherefore if you desire to haue her, let vs saile hence quickly, befoze we be preuented, and haue had some extremitye shewed vs. Hee was wonderfully gladd when he heard this, and said: farther this is well deuised, and therewithall he came and kissed me, and asked when I would commaund him to depart. Although (quoth I) it be vnseasonable now, yet I would haue you to get you in some other porte, that we may auoide the guiles prepared againste vs, and there abide for better time. Wherefore (quoth I) if you will be ruled by me, at the beginning of the next night we would depart. And he, when he had promised so to do, went his way. I came home but told nothinge of this to Tyrhenus marry to my childe I said it was be- houefull for vs to go abroade in the euening. And although they marueiled at the suddinnesse therco, & asked the matter, yet I draue the off, saying, that I would tell them afterwarde, and that there was no remedie now, if we would doe well. After wee hadde eaten a slender supper, and were gone to bedde, an olde man appeared to me in my sleape, whose body was dried vp, yet he had a dishe tyed to his girdle, who saued in his youth

Whiles appea-  
reth to Cala-  
stis, and is  
very angry

youth to haue bene a tall man : hee had a hatte on his  
head, and seemed by his countenance, that he had bene  
a wise, and subtile man: marry he halted a little as if he  
had gotten some wounde in his thigh : who, after hee  
came neare mee, smiled a little with an angry counte-  
nance, and said : You good man, alone of all that haue  
sailed by Cephalene and looked vpon my house, and ac-  
counted it a great matter to know my renoune, haue  
had no respect of me, but haue set so light by me, that  
you would not speake to me, which euerye man doth,  
for all I dwell so nere you, but you shall ere longe bee  
punished for this, and shall haue like perils as I had, &  
fall into your eniemies hande, as well by land as seas.  
As for the maide that thou carriest with thee, speak to  
her, and greet her in my wiues name, because she este-  
meth more of her virginity, then any thing in y<sup>e</sup> world,  
wherefore she shall haue a lucky end. I started for feare  
of this vision. And when Theagenes asked me what I  
ayled, we had (quoth I) almost gotten the going of  
the ship out of the haven, for whē I waked, I was sore  
troubled with thinking thereof. Wherefore gather vp  
your stuffe and I will call Cariclia, who as soone as I  
gaue her warning, came When Tyrrhenus wist of this  
he arose also, and asked what we ment to do. What so  
euer it be (qu. I) that we do at this time, it is by your  
advice : we goe aboute to escape from them that alwaye  
vs with mischief, and the Gods keepe you in safetie,  
who hath plained the right honest mā with vs. One good  
turne pray do vs at parting, goe ouer into Ithaca, and  
do sacrifice for vs to Vlisses, and praye him to appease  
his wrath toward vs, for that as he hath tolde mee to  
night in my sleepe, hee is greatly offended, as if hee had  
bene dispised and set at naught. He promised he wold  
so doe, and conducted vs to our shippe, and wept won-  
derfully, and prayed to God that he would grant vs a  
prosperous voyage, according to our harts desire. To  
be



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Many of these  
were to come

he short, by day we were in the midst of the sea, but the mariners at the first were greatly against it, yet at length they were persuaded by the merchant of tyre because he told them that they fledde, certaine pirates that pursued them, of which he had warning. We went to tell them this for a tale, and knew not that he sayde trueth. But the windes and weather were sore against vs so that the sea was very rough, and we in a great tempest, very neare to be cast away, yet at length when we had lost halfe our rudder, and broken the most part of our saile yardes, we arrived in a certaine harbour of Crete. We thought it good therefore to tary there certaine daies, as well to repayre our shippe, as also to ease our selues. When these things were done, it was appointed that we should saile, the firste monday after the chaunge of the mone, we were caried into the deep seas, with the Easterly winde, a day and a night, and our maister directed our hulke to the coast of Aphrique. For he saide that if the winde blew, and we kepte a straight course, we might passe the maine sea, and he made all haste possible to come to the maine lande, or into some haven, for the backe which he saw out of the pype, was a Pirate. For ever since we loosed from the promontorie of Crete he foloweth vs, and neuer deslineth one iot from our course, but pursueth our ship, as if it went our way to vs: for I have perceiued this diuers times when I turned about of purpose our ship from his right course, that hath also turned. When he had said this, some were moued, and exhorted the reste to make them ready to defence: but some made lighte thereof. Saying that the shorter shippes might wel ouertake such as are greater, for that they know by more experience the certaintie of their way. While these things were disputed on vpon both parties, it was that time of the day that the husbandman doeth vnyoke his oxen from the plough, and the vehement winde began to

to ware calme, so that within a little while it was almost downe, & blew softly to no purpose on our sailes, whereby it rather huffed them together. then made any way for our ship. At length it cesed quite, as if at the sunne setting it had appoynted to leaue blowinge, or rather (that I may speak more truly) to do them which folowed vs a good turne, for they that were in the bark as longe as we had winde, were farre behinde our ship which was full fraughted, as is good reason, for y<sup>e</sup> our greater sailes receiued more winde. But after the seas were caulme, and we of force constrained to rowe, the bark came vpon vs sooner then a man would thinke, in as much (as I thinke) euery one of them rowed, and so made the lighte batke whiche was more fitte for that purpose, goe the faster. When they drew somewhat nere one of the men of Zacinchus which came a boorde with vs cried out. This is a pyrates shippe, mates, I know Trachinus barke: all y<sup>e</sup> hulke was moued at these newes: & in a calme weather had it a great tempest euery parte therof was filled with great noyse, lamenting and running vp and downe, some ranne into the nether partes of the shippe: somme stode vpon the battes, and exhorted one another to fighte: some were of opinion, that it was best to goe into the Cocke boate, and be gon: vntill (before they determined any thing) the present skirmish appeased their adoe, for that euery man must nedes by that tme meet one in harnais. I & Carichia hunge aboute Theagenes, who desired force to fight, and could scant make him giue ouer. He said to him that he would not be parted fro him by death but that he would with the same sword, and liue wounde, abide such happe as he fel te. But I, after I perceiued that it was Trachinus, which came on, thought vpon so many what whiche myghte doe vs good afterwarde, which indeede tooke effect: for as sone as the Pyrates were come, they wente aboute vs, without casting a

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ny dartes at vs, so tryinge, if by any meanes they might take the hulke with out battaile: mary they rowed rounde aboute vs, and would suffer the shippe to go no further. So that they wer like, as if they had besieged vs, and desired to take our shippe vpon certayne conditions, and saide: why be you so madde (you unhappy folkes) why attempt you to stirre againste suche inuincible strength, and that which farre surmounteth yours: thereby to purchase your certaine destruction? Yet we vse you frendlye, and giue you leaue to take your Cocke and saue your liues, if you will. These conditions they propounded. But they, who were in the hulke as long as they were without daunger, and the battle was without bloude, were very stout, and saide plainly, that they would not departe. But when one of the pyrates bolder then the reste, stept a boorde, and with his sword slewe all them that he mette, and taughte them, that warres were accustomably made with slaughter, and death. Then the Phœnicians repented them of theyr so dwinge: and fallinge flatte on their faces, prayed them of mercy, for that they would do what they would haue them. They, for all that they were nowe greedy to kill (for the sighte of bloude is a greate mouing to the minde) by the commaundement of Trachinus, contrary to al hope, they spared the. Surely their conditions were haynous, & for al the couerfeited name of peace, it was cruell warre indeede by reason of the truce which was propounded to them, more intolerable then the battaile it selfe. For straight commaundement was giuen, that euery man shoulde goe out of the shippe with one sute of apparrell onely, and that he shoulde die that brake the same. It seemeth, that men sette more by their liues, then any thing els: for which also, the Phœnicians without all hope of the goods in the shippe, as if they had losse nothinge, but rather made a good market, got out of the ship, euery man desiring

The sight of  
bloud makes  
men eager in  
fight:

Life is most  
to be kept by.

siring to saue himsele first. After w<sup>h</sup>e also were there  
 ready to obey their dect<sup>r</sup>, Trachinus taking byppe Cari-  
 clia, saide vnto her: this warre nothing belongeth to  
 the<sup>e</sup>, my deare, but hath beene enterprised for thy sake,  
 and I haue folowed you euer since you sayled from Za-  
 cinthus, onely for you haue I aduentured these perilles  
 by sea. Therefore feare not, but be of good comfozte,  
 and know that you shal be Ladie of all these with m<sup>e</sup>.  
 Thus he saide. But shee (for it is a pointe of wisdom<sup>e</sup>  
 to haue respect to time, and to turne al to the best) very  
 discretly, being greatly cheared with mine aduice, and  
 what I had tolde her as touchinge these presente mis-  
 happes, with a countenance so seemely, as would haue  
 allured any man, said, I giue the Gods thankes, who  
 haue giuen you a heart to deale more gentlye with vs,  
 then the reste. But if you will haue me to be bolde in  
 deade, and to tarrye, shew m<sup>e</sup> this for a token of your  
 godd will: saue this my brother and my father, and com-  
 maund them not out of the shippe also: for if these bee  
 from m<sup>e</sup>, there is no way to saue me aliue. And when  
 shee had said thus, shee fell at his knees, and helde him  
 fast. Trachinus was well pleased with her so holdinge,  
 and deferred his promise of purpose. At length moued  
 with her teares to compassion, was by her countenance  
 forced to fulfill her wil, after he had taken by the maide,  
 said thus: I giue this your brother to you with all my  
 heart: for I see he is a yong man of stout courage, which  
 may do vs good seruice. As for the old man, whiche is  
 but a chargeable burthen without profit, let him tarry  
 onely for your pleasure. While these things were say-  
 ing and doing, the sunne came out of his course, to  
 his setting, and made that space betwene the day and  
 the night darke: the sea, either changing by reason of  
 the time, or else by the will of fortune, began to ware  
 rough, and a manne might heare a great noyse of the  
 windes arysinge, whose greate and valiant blastes

It is wisdom<sup>e</sup>  
 to respect  
 times.

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A pretty description of a ship in a tempest, in which are none but vnskilfull Mariners.

It is wisdom to ioylee.

suddenly much abashed Pirates by reason that they all had left the Barke, and were busie in the Hulke aboute spoyling of the merchandise therein, and knewe not how to vse the greatnesse of the same. Wherefore euery part was ordered of euery man vnadvisedly, so that each of them began to practise that which he hadde neuer done before: some stroke the sailes on heapes: other intangled the ropes without skill: one ignorant fellowe toke the rudder in hand: an other as wise as he was in the forship. The greatest thing that brought vs into peril, was not the tempest, which was not yet very great, but the vnskilfulnesse of the maister, who as long as he could see any light of the day, stode to it, but when it was darke gaue ouer his charge. When therefore they were in daunger of drowninge, and almost sunke, some of the Pirates woulde haue gonne into their owne Bark againe, but they held themselves contente, being disappointed of their purpose by the force of the tempest: and Trachinus counsell, who perswaded them that they shoulde haue fire hundred suche little Barkes, if they kepte the Hulke and the riches therein whole: and at last he cut off the rope whereby it was tied to the hulke, sayinge, that it would bringe them into another tempest: wherefore it was beste to worke wisely to be safe afterwarde, for it was a suspicious matter to arriue, in any place with two ships, seeing it muste needes come to passe, that iniurye muste be made of those that sailed in the one. And he seemed to speake probable, and by doing that one thing, to approve his deuice in two matters. They had but little remedie when the Barke was gone, neither were they out of perill, but tossed with continual waues without ceassing: so that they lost manie partes of their shippe, vntill after that night, about the sunne settinge of the next day, they landed by chance at a certaine mouth of a hauen of Nilus, called Hecacleote in Egypte, againste  
out



our toilles, vnhappy creatbres. Some were gladd  
thereof but wee were very sorrowfull & accounted the  
benefite of our health that we had of the sea, a great re-  
proche: in as much as it is enuied vs a death without  
all iniurie, and committed vs to land, which was more  
sorrowfull then it: in as much as now we were subiect  
vtterly to the pyrats, that they might do with vs their  
will, which mighte easilye bee gessed by that whiche  
those villains attempted before they came to shore. For  
by reason that they sayde they would doe sacrifice to  
Neptune, to giue him thanks for their safetie, they  
brought a land wine of Tyre, and many suche thinges  
els out of the shippe, and sente some of their mates to  
the borders adioyning to buy catt'le with a great deale  
of money, and gaue them charge to paye whatsoeuer  
was asked at the firste worde. After so dawninge, they  
straight way returned and brought with them a whole  
herde of swine and sheepe, and they whiche tarried  
behinde, had made the fires. and sleied the beastes ap-  
pointed for the sacrifice: they wente to their feast,  
Trachinus tooke me aside, so that none might heare, and  
said to me: father, I am determined to take thy daugh-  
ter to wife, and marry her this day. so that I purpose  
to ioyne this pleasante solemnitie with the sacrifice of  
the Gods. Wherefore leaue you in the feast (if you  
hearde not of this before) should be any thing sad: but  
that you mighte tell your daughter hereof, and cause  
her to be of a cheerefull courage, I thought it good to tel  
you my minde: not for that I neede your consent, for I  
haue absolute power to do what I liste. But because I  
accounte it more luckie, and seemely also, if the bryde  
more cheerefully prepare her selfe, being admonished  
thereof first by her father. I praised his opinion, and  
made as though I had bene gladd, and gaue thanks  
to the Gods that they had appoynted my maister to be  
my daughters husbände. And when I was gonne, I

It is better to  
die with ho-  
nor then liue  
with shame.

Trachinus  
would marry  
Caric in out  
of hand.

## The *Aethiopian History*

beganne to thinke on that which was to come, and came to him againe, and besought him, that that which was newe begonne, might bee donne more solemnely, and that he woulde appoynt the hulke to be the mayds bedchamber, and giue commaundemente that no man might go in and troble her, that she might prouide that which was meete to furnishe, and sette forth a bzyde by leaseure. For it werc ill ordered, if she, which is of a good stocke, and very rich, and (that which is greatest) shalbe Trachinus wife, should not be made so handsome as she might be, although time and place will not giue her leaue to be very trimme. *Trachinus* was very gladd of this, and promised it should be so with all his harte: and therewith he gaue charge, that all such thinges as they shoulde haue neede of, shoulde bee carried out, and that after none shoulde come nere the shippe. They did as he commaunded them: they brought out tables, cuppes, carpettes, cloathes of Arrace, woorkes of Sydon, and Tyre, and other such thinges, as wer expedient to the furniture of a feast: eche one brought out of the ship thinges vpon their shoulders, without respect or order, such as diuerse men without trauell, and thristye vsage had gathered together: but now fortune had prepared them to serue their prodigall banquette. But I toke Theagenes with me, and when wee came to Caricia, and founde her weeping said, daughter, this is no newes to you: marry I know not, whether it bee for your olde ill fortune or any new mishappe. For both (qd. she) but aboue al thinges, for y<sup>e</sup> which I am afraide of, which is the hated god wil of Trachinus, which time as is like, procureth: for such succes, as is not looked for, is accustomed to moue menne to do it. But *Trachinus* and his loue which I hate so much, shall be sorrowfull, which I will preuent with death. And to thinke that I should be deuicied from you and Theagenes before the end (if that came to passe) caused me to be thus heauy.

You

Successes not  
looked for,  
doch make  
me do other  
wise often-  
times then  
else they  
would do.

You thinke (quoth *I*) indeede as it is : for *Trachinus*, after the sacrifice, meaneth to change the banquet into his and your byrall, and made me (as *I* had been your father) priuie therto, who knew before his unreasonable loue that he bare to you, by communication that *I* had with *Tyrrephus* in *Zacynthus*, but *I* did not tel you thereof, leaste you shoulde haue bene discouraged for feare of those mishaps, seeing also that we might haue auoyded his snares. But my children, seeing God wil not let this come to passe, and that we are now in extreme perill, attempt some woonderfull and courageous enterpryse to withstande this encreasinge euill, whereby wee shall liue free euer after, if we haue gode lucke : or else account it aduantage if wee faile, to dye chastlye and like menne. After they promised to doe what *I* would commaunde them, and *I* had taughte them what was beste to doe, *I* left them making such prouision as were requisite, and came to that Pyrate, which was chief next *Trachinus* (whose name *I* think was *Pelorus*) and said, that *I* had a thing to tel him for his profite. He was ready. And after *I* had brought him where none might heare, *I* saide : giue eare my sonne shortlye, for the shortnesse of the time will not suffer me to be very long : my daughter is in loue with thee, as ouer come with the better man : mary she suspecteth that the Archpyrate maketh this banquet to marry her, for he seemeth to meane some suche thinge, when he gaue her commaundemente to decke her selfe somewhat finely. Wherefore consider howe you may vndoe that, and haue her your selfe. For she saith, she will rather die then marrye *Trachinus*. When saide he be of godd chear : for in as much as *I* haue bene as wel minded that waite as the maide, *I* desired to haue some occasion & meane proffered to take that matter in hand a good while agoe. Wherefore *Trachinus* shall suffer me to marie hir of his owne free wil, or els he shal haue but

The crafty  
deuise of *Ca-*  
*lasis* to hin-  
der the mari-  
age of *Tri-*  
*chinus* and  
*Caricia*,  
whereby all  
the pyrates  
are slaine.

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a sorry marriage, by suffering that at my hande, that he hath well deserved. I halted backe for teare of compassion, when I herd him say thus, and coming to my children comforted them, and tolde them how my deuice tooke good effect, within a little after we wente to supper. Then I, when I sawe them well whittled with wine, and wantonly bent, whispered *Pelorus* in the eare (for I late nerte him of purpose and saide, haue you scene how the maide is dressed? he answered me no: but you may quoth I) now, if you go priuily to the shipp, for you know *Trachinus* hath giuen contrary commandeimente, you shall see *Diana* her selfe sitte there: but so behaue your selfe that you be not ouer bold to behold her, leasse you purchase death to you both. We tarried not, but as if he had some very earnest busines, arose, & came priuily into the Hulke, and when he saw *Caricia* weare a crowne of laurell on her head, and glyster in her garment garnished with golde, (for shee had put on the holy apparrell which she brought from Delphi to be a furniture either to her victorie or els a beautie to her burial) & such other things about her, as might beseme a marriage well, was set on fire, (as was like he wold be) with that sight, in as much as desire and emulation prickd him forward, and it was euident by his countenance when he returned, that he intended to doe some michieuous thing, for ere hee was well set downe, hee said: why haue not I the reward due to him that firste bounde the enimies shippe? Because, said *Trachynus*, yet you haue not asked it, neither is it which wee haue gottē, deuided. The I wil haue quoth he, & maid which is taken prisoner. But when *Trachynus* had saide, beside her, take what you will. *Pelorus* began to say, then doe you disannull and abrogate the law of Pyrates which giueth him which first entreteth the enimies shippe, and hath for all his mates aduentured him selfe to the most dangerous parte of the skirmish, leaue to choose what liketh

The lawe of  
Pyrats.

liketh him best. I breake not good sir, saide Trachinus, this but I leaue to another which willet that place be giuen to the captaines. For my parte I loue the maid wonderfull well, and meane to take her to my wife. And I say plainly it is reason that I chose before you, and if you do not as the lawe willes you, you shall repent it with a blowe of this pottle. Then said Pelorus to those that were by, you see what is the rewarde of our trauell: So shal any of you hereafter be put beside your due. What else might any man see there, *Nausicles* you might haue compared those men suddainly moued, to the sea: so blind and foolish a quarrell betwene them to so greate a boyle, beeing with wine and anger almost made sturke madde. Some tooke this mans part, some his, one sorte would haue the honour giuen to the captaine, another said that the lawe and ordinance mighte not be broken. At length Trachinus bente himselfe to cast a pot at Pelorus but he preuented him (for he was prouided before) and thrust his dagger to his heart and there laye hee wounded to death. Betwene the reste was a cruell battaile for as they mette they spared not themselues, some to reuenge the captaine, other to defend Pelorus his right, so that they wailed all alike, and fought with battes stones, pottes, and tables. But I wente a great way off, and from the toppe of a little hill looked vpon them out of all daunger. Neither was Theagenes & Carichia, free from this warre, in as muche as they doing as was agreed vpon. her came with a sworde and ioyning to one side, behaued himselfe as if he had bene distraught, she when she sawe the battaile begonne shotte out of the shippe in such sorte as she neuer missed one, & spared none but Theagenes. she shotte into no one parte of the battaile, but him she hatte that she first espied, for that she was not seene, but did easily see her enemies through the fyre, so that they knew not what mishappte that was, but some supposed it a plague

The pyrates  
fall together  
by the eares,  
& are all slun  
with mortall  
wounds



## The Æthiopian History

sent from heauen, vntil euerie man was slaine, & Thea-  
 genes onely left fighting hand to hand with Pelorus, a  
 stout man, & practised in many murders. Now coulde  
 Cariclias shooting doe no more service, shee was soze that  
 shee could not helpe him, and afraide leasse shee shoulde  
 lose him, now they two were come to hand blowes: but  
 at length Pelorus was not able to stand against him, soz  
 though that Cariclia with her deede, could helpe him no  
 more, yet with her worde shee comforted him, cryinge  
 out: now my hart play the man. Then was Thea-  
 genes farre to god soz Pelorus, as though her voice hadde  
 made him strong, and bold, and declared what was the  
 reward of that battaile. For then he plucked vpp his  
 heart, which was soze wounded before, and leapt neare  
 Pelorus, and with his sword stroke a full blowe at his  
 head, but missed thereof, soz that he auoied the blowe a  
 little, but he cutte his arme from his shoulder, & there-  
 with he fledde, & Theagenes pursued him, what folowed  
 I cannot tell but that he returned againe, and I saue  
 him not, soz that I carried on the hill, and durste not be  
 ouerboid to walke in the night in a place so full of ene-  
 mies: but Cariclia espied him well inough, soz I percei-  
 ued when it was day, that he lay like a dead man, & shee  
 fate by him, and wepte, and declared that shee woulde  
 kill her selfe, but she held her hand soz a little hope that  
 she had of his life. But I vnhappy mā, could not speak  
 to them, noz know the truth, noz comfort their calamitie  
 before that as greate mishappes by lande, as these  
 were by sea, happened to vs without any delaye. For  
 as soone as I saw the day appeare, and was coming  
 downe the hill, I spied a company of theues of Egypte,  
 runne from a mountaine whiche stretched that waye  
 by seaming, and by this time had taken a yong couple,  
 and within a while after had carried them away, and  
 whatsoeuer else they coulde out of the shippe. I spake  
 to no purpose a farre off, and bewailed my fortune, and  
 theirs

These thegus  
 wete Thia-  
 mus his band

theirs in vaine, for that I coulde not defend them, neither thought I it best to come among them, for that I would reserve my self, in hope to help them afterward. So I tarried behinde for that by reason of mine age I was not so well able as the theues to runne down the steepe and comberfome places, but nowe haue I used your helpe Nauicles, and the fauour of the Goddess in recovery of my daughter, though I did nothing thereto else but weepe and lamente abundantly. And then hee wept himselfe, and they also who were present: to be short the banquet was turned into such weeping, as was mingled with a kinde of pleasure (for while in a manner maketh men ready to teares) so long, til Nauicles comforted Calasiris, & said: father, hereafter be merry, and of good cheere, for that you haue recovered your daughter, and after one night onely you shall see your sonne also. For in the morninge wee shall talke with Mytranēs, and doe al that we can to answer god Theagenēs. I would with all my hart, saide Calasiris. But now it is time to make an ende of this banquet. Let vs remember God, & conioyne to our offering a thanksgueing for her deliuerie. After this, the offeringe was carryed about, and so the banquet ended. Calasiris looked for Cariclia, and when he found her not among the company that went out, at the last, with much adoe, by the telling of a woman, he saue her holding the secte of the image, and either for the length of her prayers, or greatnesse of her sorrowe, she was fallen into a sounde sleepe. So that he wept a little, and prayed the god humbly to grant hir better successe, and so softly he awaked her and brought her into a chamber soze ashamed belike that sleepe at vnwares had so ouercommed her. Thus she layed to sleepe in a place, where onely women come with Nauicles daughter, for the moste parte wakinge, thought vpon her cares, and that which after was like to ensue.

The first booke declareth how they were handled afterward.

wine maketh men apt to weepe.

# *The Æthiopian History*

## The sixt booke.

### *The Contents.*

The sixth booke containeth the marriage of Cnemon, to Nauficlia, Nauficles daughter, and the voiage of Calafiris and Cariclia to seeke Theagenes at Bessa: where they heare of an old woman, that the inhabitants thereof had slaine Mitranes, and reserued Thyamis and Theagenes, and were gone with them to Memphis to helpe Thiamis to recouer againe his priesthood. The same old woman that tolde them this tale was a witch, and shewed before them part of her cunning, by raising againe her owne son: and after in their sight, receiued such end, as al his former life had deserued.

**W**hen Calafiris and Cnemon, had taken their ease, and slept in the mens chamber, and the rest of the night was passed moze slowly then they desired, yet soner then they thought, because the greatest part therof was consumed in the banquet, & long tale of which they could not be weary, it was so pleasant, not looking for day they came to Nauficles, & besought him, that he would tel them out of hand wher he thought *Theagenes* was, and bring them thither. He was content, and they went together, Cariclia besought them much that she might goe with them, but she was forced to tarry behinde, because Nauficles told her, they neither would go farre, and that they would shortly returne againe and bring *Theagenes* also. Thus they left her waueringe betwene sorrowe for their departinge, and ioy for hope of that shee desired. They were not soner out of the village, and past the bankes of Nylus, but

but they saw a Crocodile, which crepte from the right  
 side to the other, & diued vnder the water, as faste as it  
 coulde. The other were nothing moued with the sight  
 because it was ordinary, sauing that Calasiris prophes-  
 sied, that it signified howe they should haue some let in  
 their iourney: but Cnemón was wonderfully astrayde  
 of that sight, although he sawe not perfectly, but a  
 glimring thereof, so that he wanted but little, but that  
 he would haue runne backe. Therewith spake Calasiris  
 after he sawe Nauficles laugh, and saide: Cnemón, I  
 thought that you had bene onely afraide by nighte, for  
 the noise and darkenesse therof, but you are ouer hardy  
 euen by daye as may appeare, that are not afraide of  
 names alone, but of such thinges also as are common,  
 and euery man knoweth, and are not to be regarded.  
 What gods name, or heauenly creature is it, that this  
 good man cannot abide, said Nauficles? Say, if it were a  
 God, or any heauenly creature, said Calasiris, then had  
 I nothing to say, but is an humane name, and that  
 which is moze to be merueiled at, not any mans which  
 hath bene famous for his renowned actes, but a Wo-  
 mans, and she dead (as he saith) if a man may bee bolde  
 to speake it. For yesternight when you broughte mee  
 home Cariclia safe from the heardmen: he hearing this  
 name that I talke of, I know not why, nor wherefore,  
 would not suffer me to sleepe any whitte, being readye  
 still to die for feare, so that I had much to do to call him  
 againe and if I thought that I should not greue him,  
 nor make him afraide, I woulde name it now also that  
 you might laugh the moze and therewithall he named  
 this be. When Nauficles heard this, he laughed noe  
 moze, but was very sadde, and stood in a studie a great  
 while, musing in his mind what Cnemón had to do with  
 this be, or how she harped him in any sorte. Then be-  
 ganne Cnemón to laugh wonderfully for ioy and sayde  
 you see good Calasiris, of what force this name is,  
 and

Calasiris fore  
 sheweth an  
 impediement  
 in the iour-  
 ney by the  
 creeping of a  
 Crocodile.

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and that it doth not onely abash and feare me, but our  
god frende Nauicles also : for it hath brought him to a  
wonderful change of his chere. As for me now I laugh  
because I know she is not aliue, but lustye Nauicles  
laughed other men to scoone not longe agoe. Make an  
end, Cnemon, said Nauicles, for you haue taken reueng  
ynough of me now. But I pray you tell me by the gods  
of hospitalitie of frendship, and by the myrth and chere  
which with especiall god will (in mine opinion) you  
haue had in mine house, what meane you by Thisbes  
name, whether you knowe whence she was indeede, or  
do it to feare me, or else haue deuised it as a test against  
me. Then spake Calasiris, nowe it behoueth you to tell  
vs of your fortune, Cnemon, which for al that you oft  
times promised to communicate with me, you haue by  
diuerse shiftes driuen off. But now you may do it very  
well, both to pleasure Nauicles, and also to take away  
with your talke the wearines of our iourney. Cnemon  
did so, and tolde them all briefly, which he before hadde  
told to Theagenes and Cariclia, that he was bozne in  
Athens, and aristippus was his fathers name and De-  
meneta was his mother in lawe. He tolde them also of  
the wicked loue which Demeneta bare to him, and how  
that when she coulde not come to her purpose, she as-  
waited him with crafty sleighes by meanes of Thisbe,  
who was suborned by her so to doe. I added the maner,  
also, and then that he was banished his country by the  
people, so punishing him, as if he had bene a parricide,  
and that Charias first one of his companions tolde him  
lying in Egina, that Demeneta was dead, and the man-  
ner of her death, being also beguiled by Thisbe her selfe.  
After this, that anticles told him, howe his father was  
brought into misery, by confiscation of his goodes, for  
that Demenetas kinsfolkes gathered themselfes toge-  
ther to condemne him and brought the people in suspi-  
cion that he had done that murder. Then how Thisbe  
fledde

Aristippus vn-  
doun by his se-  
cond wife.



fledde from Athens with a louer of hers, which was a merchant of Naucratia. Last of all he reherſed, how that he with Anticles ſailed into *Egypt* to ſeeke *Thiſbe*, that if by happe they could finde her, they would bring hir back to Athens, & deliuer his father from that ſlaun- der, and take reueng of her, and after he had fallen into diuers miſhappes by the way, at length he was taken by pyrates, then after he had eſcaped by a meane, he ar- riued againe in *Egypt*, and was taken of the heardmen, and there fell acquainted with Theagenes and Cariclia. And thereto he added *Thiſbes* death, and other things in order, vntil he came to that which Calasiris and Nau- sicles knew well inough. *Thiſ* tale ended, Nauficles had ſire hundred thoughts in his mind ſometime thin- king to tell them of *Thiſbe* and himſelfe, and yet deter- mining to deferre it a while. At laſt with muche adoe he held his tongue, partely ſo; that he thought it beſt ſo to do, partly alſo ſo; that another chance ſtaied him. For after they had gone about ſeuē miles & a half, and were almoſte at the towne where Mytranes dwelled, they mette one whom Nauficles knewe well, and asked him whither he went ſo faſt. Do you aſke (quoth hee) whither I go, Nauficles? as thogh you knew not what I haue to do at this time: all that I do tendeth to one end, to do the commandements of Iſias of Chemmis. For her I till my land, for her I ſeeke and prouide al things, for her I wake nighte and day, reſuſinge nothing (al- though thereby I gaine nothing but grieve and ſorow for my paines) that the ſame Iſias commandeth me: and I in haſte to carrie this bird Phœnicopterus, whyche uſeth aboute Nilus, as my deare Miſtreſſe hath bidden me. How eaſie a louer you haue gotten ſaid Nauficles, Whence the Phœnix com- meth. and how light be her commaundementes, in that ſhe badde you gette her a Phœnicopterus and not rather a Phoenix it ſelfe, which birde commeth to vs euen from *Ethiopians*, & men of Iude. She (quoth he) againe ma- keth

## *The Æthiopian History*

keeth but a iest of me and my trauelles: but tell me now  
whither and where abouts you goe? When they had  
tolde him, to Mytranēs. You lose your labour (quoth he)  
for Mytranēs is not here nowe, but this night with his  
army, is gone against heardemen the inhabitantes of  
Bessa. For they with their captaine Thiamis, haue ta-  
ken away & kept a youngman, which he sent to Mem-  
phis to Oroondates. From thence to be carried to the  
great king for a present. When he had saide thus, he  
went his way saying I must in haste to Ilias, who is  
euen now perhappes with her angrie eies looketh about  
for me, least this long tarrying, be any impedimente to  
me in my loue: for she is too politick to accuse and find  
fault with me without cause. When they hearde this,  
they were amased, and stood still a great while without  
saying any worde, for that they were disappointed con-  
ferry to their expectation, vntill at length Nausicles com-  
forted and cheered them, saying that they ought not, for  
bearing a little disappointed, which shall not be longe to  
despaire of al that they haue in hand. But now it is best  
to returne to Chemmis, and there to consult of the mat-  
ter, and goe to seeke Theagenēs with better prouision,  
whether he bee with the heardmen or else wheresoeuer,  
and to haue good comfort to finde him euery where. For  
we maye not thinke this is donne without the prou-  
idence of God, that we mette with one of our acquaint-  
tance, who by that he tolde vs, hath ledde vs as it were  
by the hande thither, where we may seeke Theagenēs,  
and hath taught vs the waye to the place where the  
heardmen dwell, as to a certaine place of spæde. When  
he had said this he easily perswaded them, for as I thinke  
they gathered a further hope by that which was tolde  
them. And Cnemon also by himselfe comforted Ca-  
lasis. and badde him be of good cheare, for that Thiamis  
woulde vse Theagenēs well. So it pleased them to re-  
turne: when they wer come home, they tolde Carichā in  
the

the doore, looking for them in euery coaste, who seeing  
not Theagenes with them, toke vp a pittfull cry, & said :  
are you come home alone as ye wente hence father ?  
Without doubtte (as I may gesse) Theagenes is dead.  
Wherefore I pray you by al the Gods, if you haue any  
thing to say tell me, and encrease not my sorow, with  
prolonging the rehearfall thereof. Surely it is a point  
of courtesie, to tel a mishap quickly, as that which cau-  
seth the mind to be ready to resist the greatnesse of the  
euill, and soone maketh it weary of the griefe. Then  
Cnemon with much a do, breaking off his sorow said :  
for shame Cariclia what fashon is this: you are alwaies  
ready in a manner to iudge the worst, but that falsely  
in which poynts you do well : for Theagenes is, and by  
grace of the Gods shall be well : and therewith he told  
her briefly how, and with whome. To that saide, Cala-  
siris, it seemeth by this that you haue saide, Cnemon, if  
you were neuer in loue, for then woulde you know for  
certaintie that thungs wherein is no danger at all, are  
fearefull to louers, and they truste no thinge but they  
stone eyes in that which they best like, and would fa-  
nest haue, the absense of which breedeth feare and hea-  
uinesse in the harts, that be entangled with such desire.  
Another cause is that either mosse dære to other haue  
persuaded themselues, that they will neuer be parted,  
except some great impediment procure theyr separati-  
on. Wherefore Cnemon we pardon Cariclia, who loueth  
perfectly in dæde, and let vs go in and consulte of that  
we haue to do. This said, he toke Cariclia by the hand,  
and with a certaine fatherly obseruance, hee broughte  
her into the house. Naucicles willinge to refresh them  
after their cares, and also goinge aboute some other  
thinge, ordeined a more sumptuous banquette then he  
was wonte to do, & placed them alone with his daugh-  
ter, decking her in a more braue and costly sort then be-  
foze. And after they were well sufficed with the feast

It is a point  
of courtesie to  
foretel a mis-  
chance.

Louers trust  
no eyes but  
their owne

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Nauficles o-  
ration that  
Cnemon  
might marry  
his daughter.

as he thought, he spake thus to them : my guestes (the  
Gods are witnesse of that I say) your presence is very  
acceptable to me, if you woulde liue here alwayes, and  
take all that is mine (though I esteeme it neuer so wel)  
for your omne. And for as muche as I accounte you no  
straungers, but as my louers and true frendes,  
hence forwarde it shall bee no burthen that I bestowe  
vpon you : and also I will be ready so longe as I tarrise  
with you, to craue of my frends to do for you, what so  
euer they ca in all matters. But you your selues know,  
that my trade of life standeth by marchandise, and this  
I vse and practise as if it were a frame. Now therefore  
seeinge that the easterly windes blowe verie commodi-  
ously, so that they make the sea easie to be sayled, and  
prouise god speed to merchauntes, and my businesse do  
call me as it were a trumpet into Greece, you shall doe  
very well if you tell me your minde, that I may order  
my businesse to such ende as may pleasure you. After  
this Calasiris pausing a while, said : Nauficles, God send  
you a good voyage, and Mercurie who giueth the gaine,  
and Neptune giuing quiet passage, beare you company,  
and be your guides and make euery haven a god har-  
bour to you and euery city easie for you to trade in, and  
desirous of merchauntes, because you haue entertained  
vs so frendly while we haue bene with you, and now  
we mind to departe, do suffer vs to go so gently, obser-  
uinge in euerye pointe the lawes of hospitalitie, and  
friendshippe. As for vs although it graue vs greatelie  
to departe from you and your house, whiche you haue  
caused vs to take for our owne, yet we must needs go  
saue those whom we holde most dære, and this is Cari-  
clias determination and mine. Hary what Cnemon is  
minded to do, and whither he wil trauell with vs to do  
vs pleasure, or hath appointed to do any thinge else let  
him say himselfe. Cnemon was willinge to answere  
this, and as he was about to speake, he sighed soze, and  
the

the teares which trickled suddenly downe his cheekes,  
stopped his tongue, vntil at length comming to himself  
againe, he saide with a sorrowfull voice, Oh humane  
estate most vnstable, and ful of all manner of chaunges  
what store of mishaps hast thou shewed as well in me,  
as many other. Thou hast depriued me of my kinsfolks  
and fathers house, thou hast banished me from my coun-  
trei and native Citty, which I accounte moste deere,  
thou hast brought me into Epypt, and (that I leaue to  
speake of many mishaps by the waye) hast brought me  
into the handes of the Theuues called heardmen, and  
there shewed me a little hope of god fortune, by ac-  
quayntinge me with men, who though they were in  
miserie, yet were they Greekes, with whome I thought  
to liue all the rest of my life. But thou seemest to take  
this from me againe: whither shall I turne my selfe: or  
what shall I doe: shal I leaue *Caricia* who hath not yet  
found Theagenes? that is vntollerable and may not be  
done: shall I goe with her to seeke him: if we were sure  
to finde him, it were well done to take paines in hope of  
a happie end, but if that which is to come be vncertain,  
and we hap to fall into greater sorrow, no man can tell  
where my travell shall end. But what if I craue par-  
don of you and the Gods of friendshippe, and nowe at  
length make mention of returning into my Countrey  
and familie? Seeing that Nauicles, in so good time (by  
the prouidence of the Gods as I thinke) saithe that hee  
will sayle into Greece least if my father die in mine ab-  
sence, our house be left without an heire. For though I  
shall liue in penurie yet that there should be some lefte  
of our stock by me, is a thing very honest, and for it self  
to be desired. But oh *Caricia* I would be excused to you  
especially, and I craue pardon at your hand, and pray  
you to shewe me thus much fauour, lette me goe with  
you to Bessa, and I will desire *Nauicles* to carry for mee  
a litle while, although he make great hast And if I de-

No este sure  
in this world

To leaue thus  
to succeede to  
be much de-  
sired.



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One louer  
can quickly  
espy another.

Thisbe was  
carry ed from  
Athens by  
Nausicles.

liuer you ther to Theagenes, let me be counted one that hath wel kept that he deliuered to me. Whether by I may haue better hope also to speede well afterward, seinge we parted so well: but if we faile of him there, (which God forbiddes) lay no faulte in me, for that I leaue you not alone, but with Calasiris your good father, who also will see you verie well. Caricia perceiued by many signes, that Cnemon was in loue with Nausicles daughter (for a Louers eye is verie quicke to espie another who is like affected) and that also Nausicles went aboute (by that which he spake) to make a marriage, enticed Cnemon diuersly, iudginge him also to be noe more companion for their company, and woulde breed suspicion, also made him answere: Doe as it pleaseth you, and I giue you hearty thanks for that you haue done to vs already, and confesse my selfe to be in your debtes. As for the time to come, it is not needfull that you should haue any care of our busines, nor be in danger in other mens matters againste your will. But God sende you well to recouer your Countrey, Citty, and house, and make not lighte of Nausicles, nor of the proffer he maketh. As for me and Calasiris, we wil contend so long with al that which shal happen to vs until we shal find an end of our trauel, and although no man beare vs fellowship, yet I trust the Gods wil be our companions. With this spake Nausicles, the Gods send Caricia her heartes desire, and beate her companie as she hath prayd, and graunt that she maye recouer her kinsfolkes, in as much as she is of so noble courage and excellent wisdom: and to you, Cnemon, bee no longer sorrowfull for that you cannot carry Thisbe to you to Athens, for that you haue me, who haue carried her from thence so crafftily, for I am that merchant of Naucratia, Thisbes louer: and if you will bee ruled by mine aduice, you shall gaine a great summe of money, and recouer your Countrey and house verie well by my conduct,

conduct, and if you list to take a wife, you shal haue my daughter Nausicla, and a greate dowrie with her, and I will thinke, that she hath so much, as she maye looke for: at your hand, because I know not of what kinned & house you be come. Cnemon made noe staye at this, but toke that which before he desired, and was nowe proffered contrary to his expectation, and saide: al that you promise me, I accepte with all my hart. And therewithall he gaue him his hande, and Nausicles affianced, and deliuered his daughter to him, and commaundering; the song vnusually soug at marriages to be sung, began to daunce firste himselfe, for making so suddaine a marriage of that prepared banquette. All the reste, celebrated the marriage with dauncing, and singing, so that all the house was lighted with such candles as are vsed at weddinges. But Cariclia, departinge from the reste, wente into her chamber, and boulding the doze, because that none should trouble her, vntied, and caste abroad her hayre, as if she had bene in a rage, and cutting her apparell, saide: well, let vs also daunce in honour of the G D D, who hath care ouer vs in suche sorte, as our estate requireth: lett vs singe teares vnto him, and daunce with lamentations: let the darkenes resounde, and the obscure nighte (nowe this candle is out) be iudge of that I meane to doe: what a house hath it made for our sake? what a marriage bedde hath it prepared for vs? The God that hath charge of me, hath me nowe alone, and without my husband. Alas wretch that I am, I meane him, that by name onely is my husbande. Cnemon daunceth and is married, Theagenes is abroade, and perhappes a prisoner, and in holde, and if he be aliue, fortune is somewhat gentle: Nausicla hath a husbande, and is seperated from me, who vntill this night laste past, lay with me, onely Cariclia is alone, and forsaken of all. I am not for all this offended with her fortune (O ye Goddes, and heauenly powers)

L ij.

Cnemon marrieth Nausiclia, nausicles daughter.

The sorrowe that Cariclia fell into.

sed  
wers)  
but

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but pray that they may haue their hearts desire : but at our fortune, that ye be not so fauourable vnto vs, as to them : you haue drawen our acte of such a length, as it nowe passeth al sences. But why do I complaine of the miseries which Gods send vs : let the rest also be fulfilled vntill they be pleased. But Theagenes, care only pleasant to me, if thou be dead, and I heare therof (which God grant I neuer do) I will defer no time to be w<sup>th</sup> thee, for this time I offer these funerals to thee (& therewithall she pulled off her hair, & laid it on hir bed) & poured out these teares out of the eyes which thou lovest so dearly (& then she moisted her bed with her teares.) But if thou be wel (as thou of god right oughtest to be) come & sleepe w<sup>th</sup> me: appearing to me in thy shape: yet spare me, spare me thy owne maid, I say, & vse me not after the guise of married folkes and haue not to do with me no not in my sleepe : beholde I embrace thee, & thinke that thou art here and lookest vpon me, and as she had spoken thus, she caste her selfe groueling on her bedde, and soze sighing, and pittisfully mourninge she clasped her armes hard together, vntill a certayne amazednesse, and dazling, cast as it were a mist before the vnderstanding part of the minde, and brought her asleepe, and helde her till it was light day. Wherefore Calasiris marueiled y<sup>e</sup> he saw her not as he was wonte to do, in searching for her, came to her chamber, where knocking somewhat harde, and callinge aloud, Caricia, awaked her at length. She was abashed at that suddaine call, and came as she was attyzed, and vnbolted the dore to let in the olde manne. Who seeinge her haire disordered, and her garments ruffe before her breast with her eyes full of water, vnderstode the cause : and when he had broughte her to her bedde againe, and had caused her to attyze her selfe, & cast a cloke vpon hir he saide for shame, Caricia, what aray is this? why do you bere your selfe so soze without teasing? why yelde you

you to all chances without reason? Surely nowe I know you not, whom till now I neuer knewe to be of excellent courage, and very modest. Will not you leaue off from this wonderful madness? Will you not think that you are bozne moztall: that is to say, an vnsteady thing, bending for euery light occasion sundrie waies? Haue pittie on vs, my daughter, I say, haue pity, if not for your owne sake, yet for Theagenes cause, who desireth to liue with none but you, & accounteth it aduantage that you are aliuē. *Caricia* blushed when she heard him speak thus: and after she had held her peace a gret while, and Calasiris desired her to giue him some answer: she said, father, you haue good cause to chide, but perhaps I deserue pardon, for neyther any common, or strange desire hath forced me, unhappy creature, to do this, but pure and chaste loue that I bear to a man (although he neuer touched me) and that is Theagenes, who maketh me thus sad, because he is not here with mee, and I am the moze afraid also, for that I cannot know whether he be aliuē or not. As touching this matter, said Calasiris be of good cheare, and thinke that he is aliuē and one whom the Goddes haue appointed to liue with you: if wee must giue any credite to that whiche the Oracle hath foreshewed vs. We must also beleue him, who tolde vs yesterdaie that Thyamis toke him prisoner, as he was carried toward Memphis, and if hee be taken without doubt he is wel, for as much as there hath bene acquaintance and familiaritie betwixt them before. Wherefore wee oughte not to stay, but goe to Bessa and seeke you for Theagenes, and I for my sonne, for you haue heard ere now that Thyamis is my sonne. When was *Caricia* in great thought, and said, if Thyamis be your sonne indeede, then are we in worse case then euer we were. Calasiris marvelled hereat, and asked her why. You know (quoth she) how I became prisoner to the herdmen, where the unhappy beauty with

What it is to  
be mortall.

Thyamis was  
Calasiris son.

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which I am indued, forced Thiamis to loue me, and it is to be feared least if he find vs, as we make inquiry and see me, remembering that I am she who dalied and draue off with diuers deceitfull promises, the marriage which he meant to make with me, that he will take me, and by force compell me to finish the same. God defend said Calasiris, that the vehemencie of his lust should bee such, that the same should disdain his fathers countenance, and not repress his licentious desire, if any such moue him. But for all that, why cannot you inuente some deuice to delude that which you so stand in doubt off: for you are very diligent, & crafty also to make shifts and delays against them that seeke to haue you. Cariclia was somewhat merry with these words, and answered, whether you speake this in earnest or in ieste, let it passe for this time. But I will tell you the waye that Theagenes and I deuised, but fortune woulde not let vs put it in practise because it was very good. For when necessitie forced vs to leaue the Ilande of the herdmen, it pleased vs to change our apparel, & wander about in the villages and good towne, ragged, like beggers. Therefore if it please you, let vs counterfette this habite and play the beggers, so shall wee not be so much in daunger of those who would our harme. For in such a case by pouertie wee may bee more safe: for commonly it is rather pitied then enuied, and thus shall we get our daily sustenance more easily. For all things are more dærely solde to straungers which haue neede to buy, and knowe not the manner of the countrey, but will be freely giuen to suche as begge. Calasiris praised her deuice, and made hast to be gone: therefore the next day after they came to *Nausicles* and *Cnemon*, and tolde them when they were determined to departe, they set forward (but took no horse with them, though one wer proffered them) nor suffered any man to bear them company, saue that *Nausicles* and *Cnemon*, and the reste of the

The common  
dities of beg  
gers.



the house brought them on theyr waye. *Nausclia* also wente with them, cravinge so much of her father, for that the loue she bare to *Cariclia*, was moze then her late marriage permitted. And when they had accompanied them almost thre quarters of a mile, ech one according to their kind, toke their laste leaue and farewell, and shooke hands and after they had shed a greate many of teares, and prayed that the parting might be lucky to them, and *Cnemon* craued pardon, for that he went not with them, by reason of his new marriage, and had tolde them that if hee coulde gette occasion hee woulde follow them, they leste either other, and these went to *Chemmis*, but *Calasiris* & *Cariclia*, turned theselues into beggers habite, and put on such illsaoured clowts as they had prouided before for that purpose.

This done, *Cariclia* defowled her face with durte, and soote, and tied a part of her fascia that was foule aboute hir head, suffering it to hang illaboured ouer hir eyes insteade of a bonnegrace. she had mozeouer a scrip vnder her arme, as though she would put peces of bread and broken meate therein, but indeed to carry the holy vesture which she broughte from Delphi, her crowne, and the rest of their remembrances which her mother laide swith with her. *Calasiris*, carried *Cariclias* quiver wrapped in a tozne and haughtye pece of Leather, the wzong end downeward on his shoulders, as if it hadde bene some other thinge, and used her bolwe (which as sone as it was vbent stode very streight) for a staffe leaning very heauly thereon: and if happily they mette any man of purpose he would make his back moze crooked then his age required, and be lame of one legg, and sometime be ledde of *Cariclia* by the hand. When they could play this part wel, and had iested one at another, and besought the God that had their affaires in charg, that he would be content with that which was past, & suffer their euill luck to procede no further, they went

to

This begger here described, is the true patternne of all beggers.

## The Æthiopian History

Feare makes  
men judge  
the worst.

A great fight  
about Thea-  
genes.

to Bessa, where hoping to finde Theagenes and Thiamis they failed of their purpose: for comming nere to Bessa about the sunnesetting, they behelde a great slaughter of men lately made, of whome the most were Persians, which might easily be knowe by their armour, and a few of those that dwelled there also so that they might coniecture that there had bene a battell but they knew not what the parties were that had foughten it: vntill at length by raunginge about the dead bodies, and looking if perhaps any of their friends were there slayne: (for heartes which be in feare, and careful for that they loue best oftentimes doe deme the worst.) At laste they sawe an old woman which lay vppon a deade body of one of those countrie men, and wailed wonderfully. They determined therefore if they mighte, to inquire somewhat of her: and so comming to her, at the firste wente aboute to comforte her, and appease her great sorrow. Which when she accepted, they asked for whome she lamented, and what battaile had bene there: Caafiris talkinge to her in the *Egyptian* tongue, she tolde them all in few wordes, that she sorrowed for her sonne, and came of purpose to those deade bodies, that some armed man might runne on her, and kill her, and in the meane time she woulde doe such rites to her sonne, as she was able with teares and lamentations. As touching the battaile she told them thus: there was a strange yong man caried to Memphis, of goodly stature, and excellent beauty to Oroondates the great kinges deputie, hee was sente from Mytranes the Captaine of the watches for a great present, as they saide: him did our men that dwel in this town (shewing them a towne hard by) say, was theirs: whether it were so indeede, or they made it a colour for them, I know not. When Mytranes hearde this, beinge angry (and good cause why) he conducteth his army hither two dayes agoe, and the people of this towne are very warcelike,  
and

and liue euer by spoylinge, and sette not a strawe by death, and haue therefore taken from me, as well as other women at other times our husbandes and children. When our men knewe certainly of his coming, they placed their ambushment in places conuenient for this purpose: and when their enemies came among them, they easily subdued them: some with banners displaid comming befoze them: and other breaking out of the ambushmente with greate clamour sette on the Persians backs. So Mytranes was slaine as hee fought with the foremost: & almost at the rest also, for they being inclosed, had no way to flee, and a few of our people also. Of whom by the great wrath of God my son was one, who had a wound in his breast with a Persian dart, as you see: and for him thus slaine, doe I, vnhappy creature sorrow: and shall I feare to do the like hereafter for him who is yet aliue, because yesterday he went to the rest against the inhabitantes of Memphis? Calasiris asked her why they toke vpon them that viage. And the old womā answered that she heard her sonne say which was aliue, that they knew well inough that because the Kinges souldiers, and their Captaine were slaine, that they should be, for that they had done not in any small perill, but in daunger of all that they had, for that the Prince Oroondates, who lieth at Memphis, hath verie great power with him, who as soone as he shal be certified hereof, will come and compasse the towne about at the first, and reueng this iniury with the destruction of all the inhabitants of the same: and are therefore determined, seeing that they are once in so great danger, to redeme their greate attempte, with a greater if they maye, and to take Oroondates vnprouided, supposing that if they may come on the sudden, eyther they shall kill him if he be at Memphis, or if he bee not there, (as report goes) that hee is buied in the *Ethiopian* warre, that they shal the sooner force the citie to yield, so that

Mytranes  
slaine

In extremity  
desperation  
may be allowed  
of.

it

## *The Æthiopian History*

it is without such as may defend the same, and so they shall be safe afterwarde: and moꝛouer to doe their captaine Thyamis seruice in recoueringe the office of the priestshood which his yonger brother by violence houldeth from him vniustly: but if all their hope faile them, then are they determined valiantly to die, and not to come into the Persians handes to be scorned, and teꝛmented of them. But for as much as you be strangers, whither go you? To the towne, saide Calasiris. It is not godd (quoth she) for that you be not known, & come at such vnlawful tyme to be among them that are leste. If you will vouchsafe to entertaine vs, saide Calasiris, we hope we shall be safe. I cannot saide the no we, for I muste doe certaine night sacrifices. But if you can tary, as perhappes there is no remedy, but you muste whether you will or not: gette you into some place beside these dead bodies, to passe this nighte, and in the morning I promise you I will entertaine you, and be your warrant. Thus she saide. Calasiris tolde Cariclia all, and toke her with him, and wente their way. And hauing gone a little passe those bodies, they chaunced vpon a lttle hill: there he laid him downe with her quier vnder his head. But Cariclia sate vpon her scripp in shade of a skole: at this time the mone arose, and with her brightnes lightened all thinges, for she was nowe three dayes past the full. Calasiris beeing otherwise an old man, and weary of his trauel, fel fast asleepe, marry Cariclia by reason of the cares that trobbled her, slepte not that night, but behelde a wicked and abhominable fact, yet such as the women of that country comonly vse: for the old woman thinking that she had now gotten a time wherein she should neither be sen, nor troubled of any, first digged a pitte, then made shee a fire on both sides thereof, and in the middes she layed her sons bodye, and takinge an earthen pottle from a three footed skole which stode thereby, poured hony into a pit: out  
of

A pretty description of an old woman,

of another shee powred milke, and so did shee out of the  
thirde, as though shee had done some sacrifice: laste of  
all shee caste a lump of dooue hardened with the fire  
which was made like a man, and had on a crowne of  
laurell, and the tree called Bdelium into the pitte. This  
done, shee tooke by a sword, that lay among the dead  
mennes shieldes, and behauing her selfe, as if shee had  
bene in such fury, as the priestes of Bacchus commonly  
are, said many praiers to the mone in strange termes:  
then did shee cut her arme, and with a bzanch of laurell  
shee besprinkled the fire with her blood: and doing ma-  
ny monstrous and straunge thinges beside these, at  
length bowinge her selfe downe to the deade bodye of  
her sonne, and saying somewhat to him in his eare, a-  
waked him, and by force of hir Witchcrafts made him  
stande by suddainely. Caricia, who hitherto had not  
looked vpon her without great feare, then trembled,  
and was vtterly discomforted with that woonderfull  
sight, so that shee awaked Calasiris and caused him also  
to behold the same. They could not be seene in a darke  
corner, but they saw easily what they did in the lighte  
by the fire, and heard also what shee saide, for that they  
were not farre off, and the old woman spake very plain  
to the bodye. The question was this: Whether her  
sonnes Brother which was yet aliue shoulde retorne  
safe, or no: The bodye made no answer, but with nod-  
ding gaue his mother a doubtfull hope of good successe,  
acording to her minde, and so fell grownding downe a-  
gaine: but shee turned the face vpward, and ceased not  
to aske that question, and with more earnest enforce-  
mentes belike speaking manye thinges in his eare a-  
gaine and leaping with a sword in hir hande, some-  
time to a pitte, sometime to the fire, made it stande by  
right againe, and asked the same question, compellu-  
g him not to answer by noddies and becks, but plain-  
ly by mouth to the question. And asked this

The tree cal-  
led Bdelium



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The priestes  
of Egypt delt  
not with sor-  
ceries.

Sorcery a  
thing against  
nature

Dead men be  
faith, reue-  
rence their  
parentes.

this was in doing, Cariclia praised Calasiris that they might goe nere, and aske the old woman some tidings of Theagenes: but he wold not, saying, that y<sup>e</sup> sight was wicked but there was no remedie but they must needs be content with it: for it becommeth not the Priestes, eyther to take delighe, or be presente where suche thinges are dwinge. But they ought by sacrifices, and lawfull prayers enquire, not by shamefull sorceries, which are conuersant aboute the earth, and deade creatures, of which sorte is the Egyptians practise, whiche chaunce at this time, hath called vs to see.

While he spake thus, the dead body spake verie terribly with a hollowe voyce, as if it hadde come out of a deepe caue, saying: Mother at the firste I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes which the Ladies of destinie haue appointed, in attemptinge to make those thinges moue, which by nature are vnmoueable. For euen the deade men haue a reuerence as much as they may to their parentes. But for as much as thou breakest this, and proceedest in thy wicked and shamefull deede, which at the firste thou hast begunne, and arte not contente that a deade bodie stand vp, but thou wilt compell him to speake also, nothinge regarding my buriall, and wilt not suffer me to come into the company of other soules, which thou art bounde to doe for prynciate friendshippes sake. Heare now that which besoze I was afraid to tell thee: neyther shall thy sonne come safe home, nor thy selfe escape death with sworde. But in as much as thou hast spent thy life in suche wicked daedes thou shalt haue shortly violent death, appointed for all suche. Who hast bene contente, not onely to doe these so secrete and hidden mysteries alone, but in the sight of other also: so that thereby thou bewrayest, and settest forth to them the state of the deade, whereof one is a Priest, and is therefore so muche the better, for  
he

he knoweth, such is his wisdom, that suche things, should not be blazed abroad, but kepte in secreete, and is also wel beloued of the Godds, and he shal. if he make spæde, agræ his sonnes, who are ready armed to fighte a bloody battaile hand to hande. But the other which is so much wølse, is a maide, and looketh vppon that thou doest to me, and heareth all that thou saiest, a woman farre in loue, who trauelleth al the world ouer, almost for her louers sake, with whom after infinite trauelles, and fire hundred daungers in the furthest part of the worlde, shee shall liue in prosperitie, and ioyous estate. The badye fell downe when hee had said thus, but the olde woman perceiuing that they were straungers that looked vppon hir, armed as she was with the sworde in her hande, like a woode woman soughte for them, and raunged rounde about among the deade bodies thinking that they had bene there, meaning that if shee coulde finde them, to ridde them out of thez lines, as crafty folks, and such, who by their looking on her, caused her to haue so il successe in her Witchcraft. Until at length seeking somewhat negligently, for anger among those a truncheo of a speare that stood by stroke her through the belly, & thus died she, fulfilling strait way by due desert, the saying which her sonne prophesied to her before.

The witches death is like her life.

## The seuenth Booke.

### The Contents.

In the seuenth booke is set forth the battell betweene the two brethien, Thyamis and Petosiris, for the priestehood, and howe the ende was made betweene them by their father Calasiris. At this battell Caricia founde her Theagenes, and is almost madde for desire towards him. Calasiris dieth, and his sonne Thyamis succeedeth him. *Achemenes* is espoused to Caricia: but hee is defeated of the marriage by Theagenes.

Calas-

## The Æthiopian History



Alasiris & Cariclia, after they had  
scaped such a scourging, as wel to  
get the out of y<sup>e</sup> present dāger as  
also hastning for that was shewen  
the to *Memphis*: let forwarde apace  
& they came to the city, as those  
things were doing, which y<sup>e</sup> dead  
man, y<sup>e</sup> his mother called by force  
told the, for they y<sup>e</sup> were at *Memphis*, had shut y<sup>e</sup> gates  
a litle before *Thyamis* came w<sup>th</sup> his army from *Bessa*, for y<sup>e</sup>  
they had warning of his comming by a soldier that ser-  
ued vnder *Mytranes*, and had scaped from the bataille at  
*Bessa*. Then *Thyamis* commaunded his souldiers, at a  
parte of the wall to lay aside theyr armour, and after  
their continual trauell to take some ease, and he deter-  
mined to lay sledge to the city. The townesmen which  
were before afraide of a great army, when they sawe  
there were so few from the walles, despising them, by  
and by gathered the fewe archers, and horsemen which  
were leaste in Garrison in the towne, and the rest of y<sup>e</sup>  
citizens also tooke such weapons as cam to their hands  
and determined to goe for the and fight with them, a-  
gainst the will of a wise and a noble man in the towne,  
who said, that although it happened the Deputie to  
be at the warre in *Æthyopia*, yet the matter ought to  
be brought before *Arface* his wife, that the souldiers  
which were in the City, might be the readier to defend  
the same. And because he seemed to speake well, they  
went all to the Kinges pallace, wherein the deputies  
lodge in the kings absence. *Arface* was a beautiful  
woman, and of tall stature, and singular wisdom to do  
any thing, and of stout stomacke, for the noblenesse of  
her birth, as is like would be in her that is sister to the  
great King: yet for her vnlawful and dissolute lust, she  
was not without reprehension and blame. And beside  
others factes, she was in a maner parte of the cause of  
*Thyamis*

*Arface* Oro-  
ondates wife  
sister to the  
great king of  
*Persia*.

Thyamis banishment, when hee was constrained to forsake *Memphis*. For immediately after *Calasiris* went privately from *Memphis*, for that which was tolde him by the Goddess of his sonnes, and could not be found, so that it was thought he was dead, Thyamis as his elder sonne, was called to the office of priesthood, and as he was doing sacrifice publicly at his first entrie into *Isis* church, *Artace* seeing him to be a proper yonge manne and of good age, for that he was the handsomest man in that company, and best attyzed, cast many wanton looks and dishonest countenances at him. Which Thyamis regarded no whitte, both for that he was of nature very honest, and well instructed from a childe: and perhaps that which she did was further fetched, then that he perceiued it, or he thought perhaps she did it for some other purpose, because hee was altogether busied aboute his sacrifices. But his Brother *Petofiris*, who before enuied that his brother shoulde bee prieste, and had well marked *Artaces* allurementes, toke her vnlawfull entisements for a good occasion to endamage his brother. Wherefore he came to *Oroondates* secretly and tolde him not onely her desire, but that Thyamis also had made the match with her, adding that very falsely. He suffered himselfe easily to be perswaded for suspicion that he had conceived of *Artace*, yet he molested her not, either for that he could not manifestly conuince hir, or else thought it best to conceale, and winke at it for reuerence and honour that he bare to the blood royall. But he tolde Thyamis plainly & neuer ceased, to threaten to kill him, vntill he put him exile, and placed his brother *Petofiris* in his come: but this was donne before. At this time when the whole multitude came on heaps to her house, and certified her of the coming of their enemies, and besought her that she wou'de giue commaundement, that the souldiers should be in a readiness, answered that she would not lightly so do, for

Thyamis made priest after the departure of *Calasiris* his father.

## The Æthiopian History

because she knew not of what force her enemies were, nor what they were, nor whence they came, or for what occasion. It was therefore better firste to goe on the walles, and see all their ordinances, and then prouide such things as shalbe thought conueniēt. They thought she said well, and went euery man to the walles, there by arlaces commaundement was a tent of purple silke garnished with Golde pitched, and she her selfe verie costly arrayed, came and satte in a high seate, with her garde aboute her glittering in gulte armour, she helde out her maice in token of a peaceable parley, and commaunded the Captaines of their enemies to appoache nere to the walles. After Theagenes and Thiamis elected of the army, came all armed saue theyr heades, and stode vnder the wall, the hauralde at armes sayde vnto them: *Arlace* wife of *Oroondates*, chiefe deputie, and Sister to the greatesinge asketh what you are, what your meaning is, and wherefore you are so bold to come hither. They answered, that they were of *Bessa*, but of himselfe spake *Thyamis* what he was, and that he being wrongd by his brother *Petofiris* & *Oroondates*, & deppriued craftily of his priesthood, was brought to be restored againe by the *Bessians*, & if he mighte recover the priestes office, then should it be peace, and the people of *Bessa* returne home againe without any more harme doing. If not hee meante to committe the matter to the iudgemente of warre, and force of armes, and that *Arlace* had good cause, if she remembered that whiche was past, to take reuenge of *Petofiris* for the falschod he practised against her, and the vntreue occasions that he laide against her to *Oroondates*. Whereby he brought her into suspicion of vile and vnlawful dealinge with her husbande, and caused him to bee banished by his subtil and craftie meanes. All the Citie of *Memphis* was troubled with these wordes. When they knewe *Thyamis*, and the cause of his banishment, which

*Arlace* inquireth the cause why they of *Bessa* assemble themselves in armes.

*Thyamis* sheweth why he came thither



which when he was banished, none of them knew, and  
 deemed all that he had said to be true : but Arface of all  
 other was most troubled, so y<sup>a</sup> whole storme of thoughts  
 in a manner ouerwhelmed her, for she was sore in-  
 censed agai<sup>n</sup> Petosiris, and calling to mind that which  
 was past, deuising with her selfe how she might be re-  
 uenged. Then beholding Thiamis, and after him Thea-  
 genes, was diuersly affected to them both : to the one by  
 calling to mind her old loue : but in the other she found  
 occasion of new, and that more earnest loue, so y<sup>a</sup> those  
 that stood by her might well perceiue the troublesome  
 carefullnesse of her minde : yet for all this, when she  
 hadde passed a while, and come to her selfe, not much  
 unlike one who is recovered of the holy euill, she saide  
 thus, god men, surely you were not well aduysed to  
 take this warre in hande, for you haue nowe broughte  
 as well al the people of Bessa, as also your selues being  
 youthfull young men, and therewithall beautifull, and  
 of good parentage, as may be gessed, into apparant peril  
 for the theues quarrell in as much as if we would  
 fight with you, you were not able to sustain the first as-  
 sault of our force. For the greates kinges estate is not  
 brought to so lowe an ebbe, but that you may be inclo-  
 sed of the leaninges of the armie, which is beehynde  
 him in the Cittie (though the Deputie him selfe be a-  
 way) but in my opinion the whole powers on bothe  
 sides neede not be troubled, and it is better, seeing that  
 the quarrell is priuate and not common, that it be pri-  
 uately ended, and so be finished as the Gods shall ap-  
 poynt. I think it reason therfore, and I giue command-  
 ment to, that all the men of Memphis be quiet, and  
 that they stir not without occasion, & that they whose  
 is the quarrell about the priesthode, fight for it hand to  
 hande, on condition that the conqueror haue the same.  
 When arface had saide thus, all the Memphites shou-  
 ted wonderously, and prayed her aduise, for that then

Arface answere  
 reth Thiamis

Arfaces sen-  
 tence between  
 Thiamis and  
 Petosiris, tou-  
 ching the  
 priesthood

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began to suspect the mischieuous attempte of Petosiris, and euery man was glad to lay the imminent and present danger which was before their eyes, on another mans backe. But the people of Bessa were not content with that order, neither would they venture their captaine so daungerously vntill Thiamis perswaded them, telling them that Petosiris was but feeble, and vnskillful to fight, and that he should haue so great aduantage in the battell, by reason of his practise. So thought Arsace also as may be deemed, and therefore ordayned the battell to be betwene them two, that she might haue her desire without suspition, and be reuenged of Petosiris sufficiently, if he fought with his brother Thiamis, who was the better man a great deale. Where a man might see that done as sone as she had commaunded it, and Thiamis with all his might hastned to do what she had denounced, and toke the rest of his armour that he wanted, with a chearefull countenance, and Theagenes comforted him diuersly, and set on his headpiece, wherein was a very faire plume of feathers, glittering, by reason it was wel gilted, and fastened the rest of his armour surely about him. But Petosiris was thrust out of the gates by violence, to fulfill that which was commaunded, though he vsed many prayers to intreat that he might not fight, and he toke weapons in hand soze, against his will. When Thiamis sawe him, he sayde doe you not see good Theagenes, how Petosiris quaketh for feare? I see it wel answered he: but how will you do with this you haue taken in hand? for he is not a plain enemy, but your naturall brother, that you must fight with all. You say wel (quoth he) as my selfe thought: by the grace of God I meane to ouertome him, and not to kil him. For God defend that my wrath and indignation shoulde procede so farre, that I shoulde with the blood and slaughter of my naturall brother, either reuenge iniuries past, or purchase honour to come. You  
speake

An excellent  
example of  
brotherly loue  
in Thiamis.

speake like a noble man, saide *Theagenes*, and one that well vnderstandeth the force of nature, but what will you haue mee doe? He answered: there is no doubt of this battaile so that it may be despised: yet for as much as the varietie of humaine fortune, bringeth many things to passe contrary to our expectation oftentimes, if I gette the victoꝝy you shal enter into the Citty, and liue in equall authoritie with mee, but if any thing o<sup>r</sup> therwise then we hope for, happen to me, then shal you bee Captaine of these robbers of Bessa. who Loue you well, and so liue vntill God hath appointed some better end for your affayers. When these things were ordered thus, they with wexing eies inbraced & kissed either other. And *Theagenes* as he was sette downe to see what would happen, he gaue *arsace* leaue, though he knewe not so much to take pleasure in looking vpon him, and view him rounde about, and suffered his eies to take suche delight as shee wished. But *Thyamis* wente to *Petofiris*, who tarried not to strike one blow with him, but as soone as he sawe him come towarde him he turned to the gates, and would haue gon into the citie agaune: but he lost his labour, for that those who kepte the gates woulde not lette him in, and they that were on euery parte of the walle where to he drew, exhorted one in another not to help him: he therefore cast away his weapons and fled as faste as he could about the Citty. *Theagenes* also ranne for feare of *Thyamis*, & stayed not but sawe all that was done, inarry he was not armed, leasse men woulde thinke that he mente to helpe *Thyamis*, but laide his shielde, and his speare at that side of the walle where *Arsace* satte, giuinge her leaue in his absence to looke vpon them and he followed them. And yet was not *Petofiris* taken, nor very far before, but almost ouergotten, and so farre before as a man may gesse, one vnarmed able to out runne another in armour, and by this time had they runne once

The battell be-  
tweene *Thi-*  
*amis* and *Pe-*  
*tofiris*.

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Calasiris cometh to the battell of his sonnes.

02 twice about the walles: but as they ranne the thirde time, Thyamis bente his speare againste his brothers backe, and commaunded him to abide, 02 else he should haue a blowe, in the sight of the whole city who looked vpon them, and was iudge of that contouerſie, either a GOD, 02 ſome maner of fortune which gouerneth humane affayres by a newe deuise augmented that that was done, and in a manner began a newe Tragedye like the other, & made Calasiris a fellow of their course, and a leſſer of the vnhappy battaile of his children for life and death, at the ſame day and howe, as if it had bene deuised of ſette purpoſe before. Who although he ſuffered much, and attempted many waies, and in a manner baniſhed, gotte himſelfe into a ſtrange lande to auoyde that cruel ſight, yet overcame by deſtiny, he was compelled to ſee that, whereof the Gods by Oracle gaue him warninge before. So that he ſeeing this cauſe and purſuite a ſarre off, knew that they were his children, by tokens that wer diuerſe times ſorſhewed him, wherefore he ran ſaſter, then his age permitted him, & enforced himſelf to cutte of the end of the battel which was like to enſue. After he came nere and ran with them he cried out oftentimes, my ſonnes what rage is this? Why are ye ſo madde? But they knewe not their father 02 that he was yet in his beggers worde and their mindes were altogether on their courſe, ſo that they went by him as by one that had bene out of his wittes. Some of them, who were on the walles, mured that he ſpared not himſelfe, but ranne euer betwene them: ſomward: other laughed him to ſcorne, as though he had bene madde. But the olde manne perceiuing that he could not be knownen by reaſon of his vile apparel, caſt off his ragges which were vpon his garments, and the ſtaffe alſo that he had in his hand and ſet to intreatinge them, and ſaid with teares: my ſonnes, behold, I am Calasiris, I am your father, make an ende here, and

and reſtaine the rage which ill hap hath raiſed betwixt you, in as muche as you haue a father, and owe obedience to him. Then beganne they to quaiſe, and falling downe at their fathers ſate, imbraced him, and with ſtedfaſte eyes looked vpon him, perfectlee knowinge him: but when they perceiued it was no viſion, but him ſelfe in deede, there aroſe diuers, yea and contrarie thoughts in their mindes. They were gladde of theſe father, which contrary to their expectation was aliue, but wer angry, and ſore aſhamed of the cauſe he ſound them in, and they were in doubt alſo of that which after ſhould befall. And while they of the City marueled at this was done, and neither ſaide, nor did any thing, but ſtoode in a manner like dumme pictures, becauſe they knew not what it meante. An other Acte was interlaced in the tragedie. Canthia as ſhe followed Calafyis ſpied *Theagenes* a ſarte off, (ſo: a louers eye is quicke of ſighte, ſo that oftentimes though it be a great way off, yet will it iudge a likelihoode by mouing, or ha- bite, or geſture, and that behind) and as if ſhe had bene ſtriken with his viſage, ranne to him like a madde wo- man, and hanginge by her armes aboute his neck, ſaid nothinge, but ſaluted him with certayne pittifull la- mentations. Hee ſeing her ſoule ſace, (belike of pur- poſe be blacked) and her apparell vile, and all to me, ſup- poſing her to be one of the make ſhifts of the City, and a bagabond, caſt her off, and put her away and at length gaue her a blowe on the eare, for that ſhe troubled him in ſeeinge Calafiris. Then ſpake ſhee to him ſoftely, *Pit- theus*, haue you quite forgotten this *Taper*? *Theagenes* was ſtriken with that worde, as if he had bene perced with a dart, and by tokens agreed on between them, knewe the taper, and looking ſted aſtly vpon hir, eſpied her beauty ſhining like the *Sunne*, appearing through the cloudes, caſte his armes about her necke. To bee ſhort, all the parte of the wall where *Arſace* ſate, which

¶ iii.

was

Arſace is ge-  
lous of *Can-*  
*thia*



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Calasiris  
greeth his  
sons.

was soze swolne, and coulde not without great ielousie loke vpon Cariclia) was full of such wonderfull affections, as is commonly represented in Comedies. The wicked battell betwene the two brothers was ended, and that which men thought shoulde bee finished with blood, hadde of a tragicall beginnunge a Comicall endinge. A father sawe his sonnes in armoure, one against the other hande to hande, came to that poynte, that almoste befoze his eyes hee sawe his childeannes death, made him selfe their loueday and peace : who coulde not escape the necessitie of Destiny, but seemed to vse fortunes greate fauour, for that hee came in due time to that which was determined befoze. The sonnes recovered their father, after tenne yeares absence, and adourned hym with the furniture of the Priestehood, who, aboute the same hadde almoste bene the cause of a bloody strife, and so brought him home. But among all the rest, Theagenes and Cariclia which played the Louers parts in this comedie, were most talked of, and for that they had found each other, contrary to their hope, made the City to loke vpon them more then al other sights which were there to be scene : for greate companies of euery age came out at the gates into the open fieldes, and such as were youthfull, and newlye come to mans estate, came to Theagenes : such as were of ryper yeares, men growen indeede, drew to Thiamis, for that they also by reason of their age knew him well, but the maidenly sorte, who now thought vpon Husbandes, flocked about Cariclia : but the olde men, and such as were of the holier kinde, stode aboute Calasiris : and thus was there made a suddaine Sacred pompe : and brauerie. After Thyamis hadde sente backe the people of Bessa, and giuen them thanks for the paines they toke in his quarrell, with promise that at the nexte full moone he would send them a thousand Dren, a thousande Shæpe, and tenne groates a peece in money

ney, he suffered his father as he went, for ease, to leane  
 vpon his shoulders, who now so: his suddaine ioy be-  
 ganne to wane forle, and very faint. Petosiris did the  
 like on the other side: and thus was y<sup>e</sup> old man brought  
 into Ihs temple with tapers lighted, and with greate  
 ioy and many instruments of musicke, so that the lusty  
 yowthes began also to daunce. Beside these, Arface al-  
 so was not behind, but with hir train folowed in braue  
 wise, and offered great giftes of golde in Ihs Temple,  
 vnder pretence to doe as other did in the Citty, but in  
 deede her eies were alwaies vpon Theagenes, and she  
 looked moze on him then any other & was not very ho-  
 nestly minded toward him. And when Theagenes ledde  
 Cariclia by the hand and put the thrust aside that she  
 might take no harme, Arface conceived a wonderful ie-  
 lousie. But Calasiris after he came into the inner part  
 of the temple, fell vpon his face, and helde the fate of y<sup>e</sup>  
 Image faste, and laye so, so long that he was almoste  
 dead: so that he had much adoe to arise when they caled  
 vpon him who stood by. And when he had done sacri-  
 fice to the Goddes, and performed his vowes, taking  
 the crowne of the priestthode from his owne heade, he  
 crowned therewith his sonne Thyamis, telling the peo-  
 ple that he was olde, and sawe that he shoulde not liue  
 longe, and that his eldest sonne ought to succede him  
 by the lawe and that he had all thinges requisite, both  
 to the body and minde, sufficient to vse the same. After  
 the people hadde by a greate shoute declared, that they  
 approued y<sup>e</sup> which he did, he went himselfe to a certain  
 part of the church which is appointed for the priestes,  
 and remained there with his sonnes, and Theagenes,  
 quietly. All the other peopl: went every manne to his  
 owne house. Arface also departed with muche adoe, but  
 she returned diuers times, and v<sup>e</sup>d as it were great di-  
 ligence about the seruice of the Goddes, yet she wente  
 awaye at lengthe, turninge her selfe as longe as shee  
 might

Calasiris ma-  
 keth his son  
 Thyamis  
 Priest.

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Arface almost  
mad for the  
soud of The-  
agenes.

Cibele Ar-  
ces chamber  
mayd and  
Bawde, pro-  
miseth to sub-  
due Theage-  
nes.

might to Theagenes. As soone as she came into the pal-  
lace, she went straight waye to her bedde, and caste  
her selfe thereon attyred as she was without speakinge  
any word, being a woman otherwise very lasciuious &  
bent, but then especially enamored when she had seene  
Theagenes: excellent beauty, which farce passed all that  
euer she had seene before. So laye shee all that night  
tossing her body from one side to another, so she lament-  
ting: sometime would she rise vp: sometime leane vp:  
on her elbowe: sometime would she caste her clothes  
almoste all from her: then would she suddainely fall  
into her bedde againe: sometime would shee call  
her mayde, and without biddinge her do anye thinge,  
send her away againe. To be shorte loue had made her  
madde, and none shoulde haue knowen why, if an olde  
woman called Cibele her chamberlein and Bawde, had  
not come into her Chamber: for shee mighte well per-  
ceiue all that was done, by reason of a candle that  
burne, and made Arfaces face moze euident also,  
saying: kistresse for shame what a do is this? doth any  
newe, or straunge disease paine you? Wathe the sighte  
of any man troubled my dearling? What man is so  
prowde, and madde, that will not be entangled with  
your beautie and accounte it a passinge blessed estate  
to lie, and haue to do with you, but wil despise your de-  
sire and will: Tell me, my dære daughter, for there is  
no man so stonie harted, but he shall be made to yeilde  
with our flatterring allurementes. Tel me quickly and  
you shall haue your hearts desire, as in effect, I thinke  
you haue oftentimes proued before now. These words  
and many mo like these, did this olde queane speake, vi-  
sing diuers flatterring fashions more, to make her con-  
fesse her paine who after she had stayed a while, saide  
thus: I am soarer wounded now mother, then euer I  
was before, and although I haue vsed your ready help  
many times in like causes: yet I doubt whither noine  
you

you shal haue such like happye succes. The batel which this daye was like to haue bene foughten before the walles, to all other men was vnbloudy and concluded in peace, but to me it is the beginning of a worse warr, who haue a wound, whereby I am like to lose, no one limme, or member, but my witte, or senses, because it shewed vnto me in an ill time the strange younge man who in the time that the two brothers foughte, ranne by Thyamis. You knowe well inough mother of whome I speake. For there is no small difference betwene his beauty and other mennes, which it (as it had bene the sunne) dimmed, so that any wilde, and sauage creature which coulde not be inamoured, of comely ppersonage, mighte perceiue the same. Therefore your manifeste wisdomme must needs perceiue it. Therefore dier mother, seeing you knowe my grieffe, it is time for you to put in practise all manner of meanes, all olde womens deuises, and flatterings, if you wil haue your scheler to liue, for there is none other waye to keepe me aliuie but to miop him. I know the young man wel said the old woman: he was broade breasted, and large betwixen the shoulders, streight necked and comely, taller then the rest, and at a toozde to make an end, he passed far all o- ther men: his eies were a little fierie, so that he loketh very louinglye, and couragiously also, it was he whose haire was smoth combed and had but a little pong yel- lowe beard to whom a strange woman, mary not foule but passing impudent as might be thought ranne sud- denly and cast her armes about him, and held him fast, and woulde not go from him: doe you not meane this man, mistresse? Yes euen this mother, answered she, & you haue done very wel to bring to my remembrance that impudent queane who hath kept her beauty secret at home, and painted her selfe, so that shee is proude thereof: yet is she but of the common sorte, but sure she is much more happye then I, that hath gotten such a lo- uer.

A description  
of Theaginis

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uer The olde manne smiled a litle at this, and sayde  
mistresse take a good hart, and be no longer sorrowful,  
the stranger coueteth her beautiful but for this day, but  
if I can bring it to passe that he haue the fruition of you  
and your beauty, he wil change Gold for brasse, as the  
prouerbe is, and sette naughte by the harlotte whiche  
now maketh so much of her selfe. If you doe this my  
deere Sibele (quoth she) you shal heale two wounds in  
me at once, Zealouſie & loue, deliuering me of the one,  
& satisfiinge mee with the other. Lette mee care and  
thinke vppon this, said she, but it is your part, to cher  
your selfe, and take your ease now, and dispaire not be  
fore we beginne, but liue in hope. She said thus, and  
toke the Candle away, and shutte the chamber doze.  
Shee scant spied the day, but she called one of the kings  
Eunuches, & a maid with her, to whom she gaue a fewe  
small cakes and other thinges necessary to do sacrifice,  
and went to Ihs temple. When she came to the doze,  
and saide that she must do sacrifice for Asace her Mi  
stresse, who was troubled this nighte with certaynes  
dreames, and appease the Gods. One of the Sertenes  
would not lette her in, but sente her away, telling her  
that the Church was full of sorrowe: for that Calasiris  
the Prieste, after he came hoine from his long iourney  
made a sumptuous feast, and endeouored himself to be  
more merry and iocund then euer he was, and after the  
feast had done sacrifice, and made his earnest prayers  
to the Gods, and tolde his sonnes that they had ſene  
their father till that time, and had giuen them charge of  
two yong Greekes that came to him, that they shoulde  
doe what they were able for them, went to bed. Then  
either for the exceddingnes of his ioy, his pores wared  
ouer wide, by reason that his body with age was infir  
bled, wanting of a sudden his due strength, or by grant  
of the Gods of whome he craued this, about the Cocke  
crowinge was founde deade, for his Sonnes watched  
all

Calasiris  
death.



all that night with him for causes he told them before. And now he haue we sente for the reste of this priestlye crew in the City to do his death rites according to the country manner. Wherefore you must now departe, for it is not lawfull for any man to enter into the temple, nor to kill any thing these seuen daies, but for those who are priestes. Nowe shall these straungers then passe this tyme quoth Cibeles. The newe priestess Thyamis hath commaunded a house to bee dressed for them without the temple, and you may see them giue place to the ordinance, by going out of the temple for this time. Cibeles takinge this for a good occasion to gette them away, and to make it the beginning of her policie, said: then good Serften you maye doe the straungers and vs presently a very good turne, but especially Arface the great kinges sister, for you knowe howe great fauour she beareth to Greekes, and howe courtously she entertaineth straungers. Wherefore tell them by Thyamis commaundemente that their lodginge is prepared in one pallace, the Serften did so, suspecting nothinge lesse, then that Cibeles went about, but he thought that he should doe the straungers a great pleasure, if hee by his meanes might procure their lodging in the princes courte, and doe them, which requested the same a good turne, without harme or perill to any. And when hee came to Theagenes and Caridia, who were very sorrowful and wept pittifully, he said: you do not as becometh you, nor as the manners, or ordinance of our countrie beare, especially seeing you haue had commaundement, that you should not mouerne. That you bewaile the priest, for whose departure hence our diuinitie biddeth you to be gladd, and reioyce, as one, who hath gained a better estate, and quieter reste. But you deserue pardon, who haue lost as you say, a father, and a patrone, and one, in whome was all your comforte: yet ought you not altogether despaire, for Thyamis,

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mis(as is to be scene) hath succeeded him not only in the office of priesthode, but in god will towarde you also, and hath giuen special charge for your welfare. Wherefore your lodging is prepared in the beste sorte, and so as may beseme menne of higher estate then you, and that of this country also, and not straungers, and such who are now at a narrowe pinche, and lowe ebbe as may be deemed. Therefore follow this woman (showing their Cibeles) and make accompt of her, as moother to you both, and be content with her enterteinment. Thus much saide he: and Theagenes did so, eyther for that hee was ouerwhelmed with the storme of those things, which happened to him contrary to his hope, or else for that in such cause hee was contente to take any lodging in good parte. I thinke he woulde haue taken heed to himselfe, if he had suspected what tragicall, and intollerable things, that longing woulde haue procured them, to their great harme. But then the fortune which gouerned their affaires, when it had refreshed them well a fewe houres, and giuen them leaue to bee merry one day, suddainly ioynd therto heauy and terrible things, and broughte them into their enemies hand, in manner as if they shoulde haue yalded them selues to be bound. Making them prisoners vnder colour of courteous enterteinment, without any knowledge of that which shoulde happen to them afterwarde. Such folly and in manner blindness, doth the wandering life cast before their eyes, who trauayle through strange and vnknown countries. When they came vnto the deputies house, and went through the sumptuous entrics, which were greater & higher, then might beseme any priuate mans estate, furnished with the princes garde, and the other courtly route, the whole palace wondered and was troubled, seeing they present fortune so farge to excell. Yet for all that they followed Cibeles, who comforted them many wayes, and bad

Theagenes & Caricles are conueyed in to Arlaces house by Cibeles craft.

bad them be of good cheare, & promised that they should haue excellent good lucke. At length when shee had brought them into a parlour wherein dwelt an olde woman, which was far from the noise of the court, sitting by them alone without more company, saide thus, my children I knowe that you take this griefe and sorrowe wherein you be now, of the death of the Priest Calasiris, whom for good cause you honored as your father. Parrye it is requisite that beside this you tel me what you be, and of whence, for that you be Grecians I vnderstand, and it may appeare also by that which is in you, that you be of good parentage: for so comly countenance and elegante beautie, is a manifest token of high blood: but I pray you, tell me of what country in Greece and citie you be, and how you happened to trauell hither, for that I desire to heare the same for your commoditie, and may certifie my mistresse Arsace thereof also, who is sister of the great King, and wife of Orondates chiefe deputie, a louer of Greekes, & all handes soimnesse, and very liberall to strangers, to the intente you may come into her sight, in such honourable sort as your estate shall require: you shall tell it a woman who is not vtterly your enemy: for I my self am a Grecian, borne in Lesbos, surnamed of the Citie wherein I was born, brought hither captiue, yet haue I had better fortune here, than in mine owne Countrey. For I serue my mistresse in all matters, so that without mee shee doeth nothing but breath, and lyue: I am her mind, I am her eares, to be short, I am al to bring her acquainted with good and honest men. Theagenes comparinge that which Cibeles said, with that which Arsace did the day before, and thinking how wantonly with steadie eyes continually she beheld him, so that her beekes declared scant a chafte minde, whereby he gathered small god would inue, and now being ready to saye somewhat to the olde woman. Carolia saide softly to hym

A comely countenance described.

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in his eare, in your talke remember your sister I pray. After he perceiued what she meant by that shee saide to him, he gaue such answer. Mother, you know that we be Greekes already: When know this further, that we be brother and sister, who taking our viage to seeke our parents, taken prisoners by pyrates, haue had woofse lucke then they, by falling into crueller mens hands.

Where after we were robbed of all our riches (which was much) scant we escapinge with our liues, by the good will of God inette with the noble Calasiris, came with him hither, in mind to passe y rest of our life here, but now we are (as ye see) forsaken of all men, and lesse quite alone, & haue lost him, who seemed, & was indeede a father to vs with our other parentes, and such is our estate. As for the courteous, and gentle entertainment which we haue at your hande, we giue you therefore very hearty thanks, and you shal do vs moze pleasure, if you procure vs a dwelling alone from other companie, deferringe the courtesie wherof you talked, that is to acquaint vs with Asice, and neuer bying a strange, banished, restless life, into so excellent high fortune.

Where familiarity ought to be.

For you know well inough, that friendshippe, and acquaintance, oughte to be betwene surche as are of one condition. When he hadde saide thus, Cbele coulde not rule her selfe, but gaue manifeste tokens by the chearefulness of her countenance, that shee was very gladd to heare the names of brother and sister, thinking then surely that Cariclia should be no impedimente to asices disports, and saide, O beautifull yong man, you wil not say thus of Asice when you haue tried his fashions, for shee is conformable to all fortune, and is readier to helpe them, who vnworthie to their estate, haue had mishappe. And although she be a Persian, yet in hir nature she imitateth the Greekes, much reioycing in those who come from thence, and is wonderfully delighted with their company and manners. Where-  
600

fore be of god cheare, for that you shalbe adorne with  
all honour that may happen to a man, and your Sister  
shall be of her familiar, and nere acquaintance: but  
I muste tell her to what bee your names. After shee  
hadde hard them say *Theagenes* and *Carichia*, shee hadde  
them tarry there a while, and shee ranne to *Arface* gy-  
uinge charge to the doore keeper, which also was an olde  
woman, that shee shoulde let no man come in, nor suf-  
fer the younge folkes to go any whither abrode, no said  
shee, not if your sonne *Achemenes* come: for hee wente  
out a little while after you were gonne to the Church  
to dresse his eie, which is somewhat sore. *Poe* (quoth  
shee) not if he come but locke the doore, and keeping the  
keye with you, saye I haue carried it away. And so it  
happened. For *Cibele* was scant gonne forth, so soone,  
as that they there being alone ministered to *Theagenes*  
& *Carichia* good time to lament, and remember their olde  
ill happes, so that they both in maner with one minde,  
yea and almost with the same wordes bewailed eache  
other, oft cried she, O *Theagenes*: O *Carichia*, oft said he.  
What fortune haue we (quoth he) In what case are we  
(said she): And at euery worde they embraced eache o-  
ther: and when they had wept a while, then fel they to  
kissing againe. Last of all, when they thoughte vpon  
*Calasiris*, they bewayled him with teares: but especially  
*Carichia*, because by longer space of time shee had tried his  
loue, and good will toward her. Wherefore with teares  
shee cried out, O god *Calasiris*: for I am bereft of a de-  
stable name, so that I maye not call him father, in as  
much as God hath euery way cut from me that name.  
I know not the father that begotte me: him, who made  
me his childe by adoption, alas I haue betrayed. More-  
ouer I haue lost him, who toke charge of me, and hath  
saued, and nourished mee hitherto, and the crewe of  
priestesses will not suffer me to weepe ouer his dead bodie  
as is accustomablye done in burialles. But sure my

*Carichias* la-  
mentation  
for the death  
of *Calasiris*



## The *Æthiopian History*

Nurse and sanjour. I will also call thee father, though God say nay, yet will I as I may, and where I may, offer to thee of my teares and doe thee death rites with my lockes. And therewith shee pulled a great handfull of her hayre, but Theagenes appeased her and helde her handes softly, yet she lamented neuertheless, sayinge : to what ende shall we liue any longer? after what hope shall we loke? Hee that conducted vs through strange landes, was the state of our errour, and our guide into our countrie, the knowledge of our parentes, our comforte in aduersities, the ease of our ill fortune, the anchor of all our affairs, Calasiris is dead, and hath left vs two, a miserable payre in a straunge lande, not knowinge what is best to doe. Hereafter enery iourneye by lande, every byage by water through ignorance is cut off: a graue and courteous, an old & wise heade, in dede he is gonne, who neuer made ende to doe for vs. As she in this, & such like sorte lamented, and Theagenes concealed his owne grieve, the rather thereby to cause Cariclias sorowe to abate, came Achemenes, & findinge shee gate locked asked of the porter what a do is here? And when he knew it was his mothers dede, he came neare the doores, and considering of the cause thereof in his minde, he hearde Cariclia lamente: and bowinge down himselfe, looked in by certaine rests in the ioynts of the doore & saw al that was done. And then he asked her that kepte the doore againe, who were within? She answered, that shee knewe of noe more but that there were two strangers, belike a man and a mayde which his mother brought in a while agoe. Then hee knelled doونه againe, to see if he might more perfectly knowe them. Of Cariclia he was neuer the warr, yet he married at her excellent beautie, and considered what a manner of one she would be, if she wer not in such sorowe, and heaviness, and with this wondering he privately fel in loue with her: but he thought he should know

*Theagenes*

Achemenes  
telleth in loue  
with Cariclia

*Theagenes*, if hee could call him to minde. While *Antiochus* was thinking hereupon, *Cybele* returned after she had tolde al how she had handled her selfe about the young folkes, and called her off most happie for her good fortune, who hadde broughte so much to passe by chance, as by vi. hundred deuises one would scant haue thought could be done, that now she might haue hir loue in the house with her. And when she had with many such words set *Antiochus* on fire, she could scant rule hir selfe was in suche haste to see him: yet she caused her to be contente, so that she would not haue him to see her while her eyes were swolne for lacke of sleepe, but a day after, whē she had recovered her old beauty againe. Thus, when she had made her merrie, and full of hope y she should haue her harts desire, and had taken order with her what was best to doe, and howe she should entertaine the strangers. As soone as she came downe, she said to her sonne, why be you so inquisitiue? tell me, said he, what strangers be those within, & of what countrey? It is not so; you to know (said *Cybele*) but conceale that which you know, and tell it no man, neyther bee much among the strangers, so; so hath our mistres giue charge. So hee departed as his mother badde him, and deemed that *Theagenes* was kept to serue *Antiochus* turne by nighte. And as he wente, he saide thus to himselfe: is not this he whom *Myrranes* Captaine of the watche, deliuered to mee to bee carryed to *Oroondates*, and from him to bee sente to the greate kinge, that the people of *Bessy* took from mee, at what time I was in danger of my life, so that I almost alone of al that carried him escaped with my life? or do mine eyes beguile me. But I am well inough now, and soe as I was wont to doe. Whereouer I heare that *Thyamis* is come a day or two agoe, and in a combat with his brother, recovered the Priestes office againe. It is hee, but I may not say so much now, but will marke how our mistresse is affected.

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ed toward these guesſes. Thus hee talked with him  
 ſelfe: and Cibeſe went in to them, and perceiued well  
 what they had done, by reaſon that their eyes were yet  
 full of water, ſo; all that they went aboute, when they  
 heard the doore open, to trimme themſelues, and coun-  
 terfetted their wanted guiſe. Wherefore ſhe cryed out  
 and ſaid my dære child:en why weepe you out of ſeaſon,  
 when ye ſhould reioyce, and thanke your god fortune,  
 ſo; that Arface thinketh to do all the god to you ſhe can  
 deuife, and is content that to morrowe you ſhall come  
 into her preſence, and in the meane time ſhe weth you al  
 manner of courteſie and gentleneſſe. Wherefore you  
 muſte leaue off theſe ſoliſhe and childiſhe teares, and  
 loke vp, and deck your ſelues, and in euery point do as  
 Arface would haue you. The remembzance of Calafi-  
 ris death (quothe *Theagenes*) cauſed vs to weepe, who  
 haue loſte the fatherlye affection which was in him to-  
 ward vs. Theſe be toyes (quothe the old woman) Calafi-  
 ris, and whatſocuer ſayned father els, who hath giuen  
 place to the common law of nature, and age: by one wo-  
 man ſhalt thou haue rule, riches, daliance, & the fruites  
 of a flouriſhing youth: at a worde thinke it to bee your  
 fortune, and worſhippe Arface. Onely be ruled by me,  
 how you ſhall come into her preſence, ſeeinge ſhe hath  
 giuen ſuch commandement, and how you muſt uſe hir,  
 if ſhe bid you doe ought: ſo; her ſtomacke is greates (as  
 you know) high and Princely, augmented by youthfull  
 age, and excellent beautie, which will not haue a nay if  
 it make any requeſt. *Theagenes* ſtaied hereat, & thought  
 within himſelfe, that in this talke was contained ſome-  
 what that was very beaſtlye, and not to be admitted.  
 Within a while after came certaine Eunuches, whiche  
 broughte in a plate of golde, meat from the Princes ta-  
 ble, which paſſed all manner of coſt and ſumptuousnes,  
 and when they had ſaid that their Lady had ſent them  
 this firſt intertainment ſo; honours ſake, and ſette it

*Theagenes & Carchia* very  
 couiteouſly  
 vied at the  
 firſt, but after  
 handled as  
 cruelly.

on the table, they departed. They, leaſte they ſhoulde  
not do their dutie, talked a little of that which was ſet  
before them, and this was done at night, & ordinarily  
every daie after. The next daie aboute one a Clocke,  
the ſaine Eunuches came, to Theagenes, and ſaid : right  
happie man, our miſtreſſe hath ſent for you, and we are  
commaunded to bring you to her preſence : wherefore  
goe and enjoy that happineſſe. which ſhee vouchſafeth  
verge ſewes, and at ſeldome times. He ſtayed a while,  
but at length as if he had bene violently drawne, he roſe  
againſt his will, and ſaid vnto them, is hir commande-  
mente that ye bring mee alone, or that this my ſiſter  
ſhall go with me alſo? You muſt go alone, ſaid they, and  
ſhe ſhall go alone alſo another time, marry nowe there  
are certaine noble men of Perſia w<sup>th</sup> her, and it is a cuſ-  
tome to talke with men by themſelues, & with women  
alone at another time. Then Theagenes ſtoped downe  
and ſaide ſoftely to Cariclia, ſure this is neither honeſt  
dealinge, no; without great ſuſpicion. She answered  
him, that there was no gaine ſaying, but that he muſt  
goe and make ſuch countenaunce, as if he would do all  
her will : this donne he followed them. and when they  
taught him how he ſhould ſpeak to her, and that it was  
the cuſtome that ſuch as went into hir, ſhould ſal downe  
and worſhippe her, hee gaue them no anſwere. When  
he came in and ſawe her ſittinge in her chaire of eſtate,  
cloathed in purple and clothe of golde, glorious with  
iolly Jewels, and her coſtly bonnet, finely attyred and  
decked with her garde about her, and the chiefe magi-  
ſtrats of the Perſians by her, he was not aſhamed a whit  
but rather the more encouraged againſt the Perſian bra-  
uerie, as though he had quite forgotten that, wherof he  
talked with Cariclia as touching reverence. and wor-  
ſhipping, ſo that he neuer bowed knee, no; fell downe  
to her, but holdinge vp his heade aloſte, ſaid, Arface of  
royall blood, God ſaue thee : whereat then whoſe who

Theagenes is  
ſent for to  
Arface.

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were present, were offended, and grudged against him as one rather and overbolde, in that he had not worshipped her, *Arface* smiled a little, and answered for him thus: pardon him as one ignorant of our customes, and a stranger borne in Greece, who by reason of the soyle despiseth our poynte: and therewithall she put off her bonnette, soze against their willes that stood by, for so doe the *Persians*, to render salute to those who firste saluted them. And when she had bidden him to be of good chere by an interpreter (for although she vnderstode, yet could she not speake the *Greeke* tongue) and willed him to speake if he wanted anye thinge, and he shoulde haue it. She sente him backe againe, commaunding hir Eunuches, and garde to waite vpon him: there *Achemenes* seeing him againe, called him better to his remembrance, and for al that he suspected the cause of the ouer greate honour he had, yet he said nothing, but determined to doe that which firste he intended. *Arface* made a sumptuous banquet to the magistrates of *Persia*, vnder couler to honour them as she was wonte to doe, but in deede for ioye that she hadde talked with *Theagenes*. To whome shee sente not onely parte of her meate as shee was wonte to do, but carpets and coberings of sundry coulers wzought in *Sydon* and *Lydia*: shee sente also to waite vpon them a boy for him, and a maide for *Carycha*, which were borne in *Ionia*, and aboute fourteene yeres of age. She desired *Cibele* heartily to make haste and out of hande to doe what she intended, because she could tarry no longer, who before lesse no waye vnsearched, but tryed *Theagenes* minde by all manner of meanes, marry shee did not tell him *Arfaces* mynde plainly but by diuerse bywayes and circumstaunces she meante to make him vnderstande the same, by telleinge him her mistresse good will to him, not onely commending her shape and beautie that all men sawe, but shee tolde him also of that which was vnder her apparrell



rell, by certaine reasonable occasions, then praised the  
her manners for that they were amiable, & nothing coy,  
and that she had great delight in fine and able younge  
men. The dyfte of all her talke was to perceiue if hee  
had any pleasure in Venus disportes. Theagenes com-  
mended her good wil that she bare to the Greekes, and  
her friendly fashon, and els whatsoeuer she talked of,  
and further for the same gaue her hearty thanks: but  
he passed ouer that which conteind any dishonest thing  
as though he vnderstode it not at the firste. Where-  
fore the oulde woman was fore græued, and nipped at  
the hearte, for that shee thoughte hee vnderstode what  
shee meante, but utterly despised, and set at naught all  
that shee did, she knewe mozeouer that Arface woulde  
abide no longer, but began enen now to be angrie, and  
tell her plainly she could not rule her selfe, wherefore  
she craued of her the performance of her promise, which  
Cybele had deferred by diuers delayes, sometime say-  
ing that though the young man woulde, yet he was a  
fraide, sometime that one or other mischaunce fell in  
the way: and now because five or sixe daies were past,  
and Arface had called for Cariclia once or twice, and v-  
sed her honourably, to do Theagenes a pleasure, she was  
forced to speake moze plainly to Theagenes, and tel him  
of her loue without circumstances, with promise that  
he shoulde haue sixe hundred god turnes if hee woulde  
consent: adding mozeouer, for shame what lingering is  
this: What may be so farre from Venus delighes,  
as so faire a youngman, and of good age, to refuse to lie  
with a woman like himself, that dieth for his loue, and  
doeth not rather accounte it a vauntage to haue to doe  
with her, especially for that hee nede to feare nothing,  
and because her husband is out of the way, and I who  
brought her vp, prouide the same for him, and keepe all  
her counsels, be they neuer so secreete, and to you, for  
that you haue neither Spouse, nor wife to lette you,

Cybele brea-  
keth Arfaces  
lustfull loue  
vnto Theagi-  
nes for her  
mistresse.

Cybelas sham-  
lesse Oration  
to Theagenes

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which also many men which haue bene in their wittes haue contemned, for that they knew they should do no harme at home, and should do themselves good by gaigning greate riches, accountinge the fruite of thys pleasure also a good rewarde. At length she interlarded certayne threats in her talke, saying: Gentlewomen, and such as long for men, will not be appeased, but conserue great displeasure when they are cruelly deceyued, and will punish the stubborne as if they had done them great wrong, and that not without cause. Whereouer, consider of her that shee is a Persian borne, and of the bloud royall, as you confessed, and of great power, and authoritie, so that she may preferre to honour whome she will, and punish such as withstande her pleasure, without controlment. As for you, you are a stranger alone without anye to helpe you. Wherefore partely spare your selfe, partly fauor her: surely shee is worthy that you should haue regard to her, who is so furiously inflamed with your loue, which she of right ought to inioy, and stand in doubt of the wrath which proceedeth of loue, and beware of the reuenge which followeth like contempte. I haue knowen manye who haue repented afterwarde such a stomacke as this. I haue greater experience in these venerious affairs then you: this white heade that you see, hath bene at many such banquettes, but I neuer knew any so violent, and incurable as you. At last she spake to Candia (for shee was necessarily compelled to saye this in her presence) my daughter perswade this thy brother also, whome I knew not how to terme. This wilbe for your auailment, you shall not be loued the weighte of a haire the lesse of her therefore, you shal haue riches enough, and she wil prouide to marrye you wealthily, which thinges are to be wished for of those who be in happy estate, and not of straungers, and such as presently are in great poverty. Candia looked vpon her frowningly, and with burning eyes

eyes, said: it were to be wished also, & were very wel too  
 for euery body, that god Arlace had no such infirmittie,  
 but if she haue, to vse it discretely. But seeinge that  
 such a humaine chaunce hath happened vnto her, and  
 shee is ouercommed as you say, I would counsell Thea-  
 genes my selfe, not to refuse the fact if he may do it with  
 out danger, least that his deede through folly may breed  
 him harme, and her no good, if this come to lighte, and  
 the deputie happe to know of so shamefull a thinge. Ci-  
 bele leapte for ioy when she heard this, and embracing  
 and kissing Carichia, said: my daughter, thou doest very  
 well that thou hast pittie vppon a woman like thy selfe,  
 and seekest for the safety of thy brother: but thou needest  
 not doubt hereof, for that the sunne (as the Pro-  
 uerbe is) shall not know thereof. Let me alone for this  
 time sayde Theagenes, and giue me leave to consider  
 hereuppon: and herewith Cibele went out, and as sone  
 as she was gone Carichia said thus: Theagenes God giueth vs  
 such successe wherein is more aduertitie harbored, then our  
 outward felicitie can conuertual: which thing seeing it is so,  
 it is the point of wise men to turne their ill happes as  
 much as they may to better, whyther therefore you be in  
 minde to do this deede or not I cannot tell: although I  
 woulde not be greatly against it, if there were no other way  
 to preserue vs, but if you doe deeme that filthie act (as  
 honesty and duety would require you should) which is  
 requested of you, saue your selfe to be contented, and  
 with faire wordes feeding the barbarous womans desire,  
 cutte off the same with delaies, and let her liue in hope,  
 leaste in her rage shee put some cruell deuise in practice  
 against vs. for it is like by the grace of god that space of  
 time may prouide some remedie for this: but in any wise  
 Theagenes beware that you fall not out of your consideration  
 into the filthynesse of the fact. Theagenes smiled hereat a  
 little, and saide: I perceiue you are not without ielousie,  
 womens natural disease,

Gelousie a natural disease to women.

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disease, no not in aduersitie, but be sure I cannot saine any suche thinge: for to say and do vn honest things, are both almost alike dishonest. And that Arface maye be out of hope to obtaine, byingeth another commoditie with it, that she wil cease to trouble vs any moze. If I must suffer any thing, as well fortune, as also the constant opinion of my mind, haue inured me ere now many times to take whatsoeuer shal happen. Then think, quoth Caricia, that so you shal bying vs into great mischiefe, and therewith she held her tongue. While they considered of these matters, Cibeles went to Arface, and incouraged hir to looke for better succes, and that Theagenes was contente, whiche done, she came into the parlour alone, and said nothing that night, but exhorted Caricia diuerse waies, whome at the first she made her bedfellow to helpe her in this case, and in the morning she asked Theagenes what he meant to doe: Hee gaue her a plaine deniall, and willed her neuer to looke for any such thinge at his hand. With which answer she went heauily to Arface, where she made reporte of Theagenes stoutnesse. Arface commaunded to breake his necke, and wente into her chamber, and bered her selfe cruellie on her bedde. The olde woman Cybele was no sooner in the parlour, but her sonne Achemenes seeing her sadde, and weeping, asked her: Mother, what mishap is befallen: Are there any ill newes come: are there any ill tidings come from the campe: Haue our enemies in this warre the vpper hande of our lord Oroondates: And many such questions he moued. Thus quoth she, thy prating is to no effect. This saide, she made hast to be gone, but he would not lette hir alone, but wente after her, and taking her by the hand, besought her, that shee would tell her sonne the cause of her griefe. Then shee took him by the hande, and ledde him aside into a part of the orchard, and saide: I would neuer haue declared mine owne, & my mistresses hames

harmes to any other man. But seeing she is in perill,  
and I in daunger of my life (for I knowe, that Arsaces  
madnesse wil fall into my neck:) I am constrained to tel  
you if happily you can helpe her any thing, who concei-  
ued, and bare you into the worlde, and nourished you  
with these breaſtes. Our miſtreſſe doth loue the yonge  
man which is in our houſe, not with tollerable, or vſual  
loue, but ſo that ſhe is alwaſt madde therewith: about  
whom, ſhe, & I hoping to ſpeake well as we would, loſt  
our labour: hence came al courteſies, and manifold good  
wil toward ſtrangers. But now ſeing the yongman  
like a ſoule, and cruel ſelowe which wil not be ruled, hath  
refuſed to do as we would haue him. I thinke ſhe wil  
not liue, and I looke to be ſaine, and in this caſe are we  
now. If then thou canſt helpe me any thing, do it: if  
not, yet when thy mother is deade, ſee that her deathe  
rites be duely finiſhed. What reward ſhall I haue mo-  
ther (ſaid he) for I haue no leaſure to boalt my ſelfe, or  
with long circumſtances to promiſe you any helpe, ſee-  
ing you be in ſuche and ſo deſperate a Caſe. Looke for  
what ſoener you will, for ſhe hath made you her chiefe  
cuppe bearer for my ſake already, and if thou haue any  
higher office in thy heade, tell mee. As for the richeſſe  
that thou ſhalt haue in recompence if thou ſaue her, vn-  
happy creature, of them ſhall be no number. Mother,  
(quoth he) I perceiued as much a good while ago, but I  
ſaid nothinge, and looked euer what would come of it.  
But I care ſo: no honour, nor regard any riches, but if  
ſhe will giue me the maide which is called Theagenes  
ſiſter to wife, ſhe ſhall haue her harts deſire. For mo-  
ther, I loue that maide without meaſure. Wherefore  
ſeing our miſtreſſe knoweth by her owne caſe, what  
and how great a griefeloue is, ſhe hath good cauſe to  
helpe him who is ſicke of that diſeaſe alſo, ſeing fur-  
ther he promiſeth her ſo good lucke. Haue no doubt, ſaid  
Cibele, for our miſtreſſe wil requite you without delay.  
When

Loue a very  
dangerous  
paſſion.



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when you shall haue done thus much for her, and saued her in such distresse: beside perhaps we may perswade the maide our selues, to do this without troubling her, but tell mee howe you will helpe her. I will not tell you (saide he) befoze I haue a promise confirmed by the oath of our lady, as for you till then say nothinge to the maide leaste you marre your markette againste your will. For I see well that she hath a lofty stomacke also. She promised that he should haue his desire, & therewith she went into the chamber to Arsace, and fallinge vpon her knees, badde her be of good cheare, for by the grace of God all shall be well, onely sende for my sonne *Achemenes* to come to you. Let him be called quoth *Arsace* if you meane not to deceiue me againe. *Achemenes* came in, and when *Cle* had told her all the matter, *Arsace* swaie by expresse wordes, that he should haue his desire as touching the marriage of *Theagenes* sister. Then saide *Achemenes*, lette *Theagenes* henceforth bee quiet, because for all that hee is your bonde man, yet he behaueth himselfe so stubboynely against his mistresse. How say you this said *Arsace*? Then *Achemenes* tolde her all, that *Theagenes* was taken prisoner by order of warre, that *Mytranes* sente him to *Oroondates*, from him to be conueyed to the great kinge, that he himselfe as he carried him, by meanes of the comming of the inhabitants of *Bessa* and *Thyamis*, lost him, that hee hardly escaped with his life: lastly, beside all this he shewed *Mytranes* owne Letters to *Arsace* readily: and if ther were neede of any moze proofe, he woulde haue *Thyamis* for a witnesse. *Arsace* came somewhat to her selfe when shee heard this, and made no delay but came out of his chamber, and sitting in the seate where she had wonte to heare and giue iudgement of matters, shee commaunded *Theagenes* to be broughte befoze her. As soone as he came, she asked him if he knew *Achemenes* which stood by him. He said yea. Were you not once his prisoner,

*Arsace* swea-  
reth to giue  
*Caricia* in  
marriage to  
*Achemenes*,  
in recogni-  
whereof he  
proueth *The*  
*agenes* to be  
his bondman

soner quoth shee? Theagenes confessed that he was. The  
are ye our bonde man, said shee, wherefore you shall doe  
as becommeth a lowly seruant, and be ruled by my wil  
whither you will or no. As for your Sister I haue be-  
trothed hir to *Achemenes*, who is chief about vs, as well  
for his mothers sake, as also for his owne good will and  
behauour toward vs, so longe delaying the marriage,  
vntill we may gette such things, as are needful against  
that day to make a sumptuous feast. Theagenes was  
hitte with these wordes, as with a grieuous wounde,  
yet he would not contrarie her, but would auoyde her  
force as a man would shun the violente assault of some  
wild beast, and said: Lady the Godds be thanked, for  
that in as muche as wee are well bozne, in our aduer-  
sities it is our good happe to be bounde to none but you,  
who haue shewed vs vnto strangers and aliens bozne,  
so great humanitie and good will. But my sister for all  
that she is not prisoner nor bond, yet shall shee be ready  
to doe you seruice as shall please you, wherefore tell vs  
what you will haue her to doe with reason. Lette her  
(quoth Arface, be one of our waiters at the table, and  
learne to serue our cuppes of *Achemenes*, that shee maie  
be inured before to serue at the Princes table. Thys  
done they went out, Theagenes was verie heauie, and  
deuised of that which he hadde to doe, but *Achemenes*  
laughed, and scorned him with such like wordes. Lo, you  
who were but latelie so proude and lustie, and bare  
your head so high, that you seeme to bee free alone, and  
thought scozne to submit your selfe and worshippinge Ar-  
face, what kind of fellow are you now? surely yf you  
scoupe not now, you shall be taught with fists to know  
your duety. Arface, when shee had sente all other from  
her, saide to Cibeles: now Cibeles he hath no more excu-  
ses, wherefore tell this proude fellowe, that if he wil be  
ruled by vs, & do our wil, he shalbe made free, & haue ple-  
ty of all things: but if he will be still in a contrary mind,  
and

## The Æthiopian History

and despise his loue, he shal vnderstande that his mistresse is angry, and be made the vilest slaue of al other and be to mentes with all manner of punishmentes.

Cibele came and told *Arface* commaundemente, and added of her owne, what she thought was available to perswade him. Theagenes desired her to stay a while, and toke *Cariclia* alone, and said thus : nowe are we quite vndone, *Cariclia*, euery Cable (as is the prouerbe) is broken, euery anchoze of hope is lost, now are we no longer with free names in misery, but are bond again : (and therewith hee tolde her howe) now are we subiectes to the reprochfull scoffes, and tozments of y<sup>e</sup> *Barbarians* so that either we must do as they will haue vs, in whose handes we are, or else shal we be murdered among the condemned persons : yet this were tollerable, if *Arface* had not promised (which is the moste grieuous thing of all) to marrye you to *Achomenes*, *Cybele*es sonne. And it is plaine, that either that shal not be done at all, or I wil not see it done so long as life will giue me leaue, with sword, and armour to withstand the same. But what shal wee doe : or what way shal we deuise to break off my abominable fact with *Arface*, and your shamefull marriage with *Achomenes* ? You may (quoth *Cariclia*) in approuing the one, disannall y<sup>e</sup> other which toucheth me. Be content. (quoth he.) God defend that the anger of any heauenly mind shoulde be so vehement against vs, that I, who had neuer to doe with *Cariclia*, should incestuously meddle with another. But I thinke I haue found a god remedie presently : surely necessitie is a deuiser of all manner of shifts. And therewithall he went aside to *Cibele*, and said. tell your mistresse that I woulde speake with her alone, so that no man might heare. The olde woman thinkinge this to be that they looked for, and that *Theagenes* would now do what they woulde haue him, wente hastily to *Arface*, and receiued commaundemente to bringe him after

Necessity  
deuisech many  
shifts.

after supper, which shee did. For after she hadde charged those, who were nere at hand to be still and let her mistresse take her ease, without stirring aboute the chamber. Shee conueied in Theagenes priuily, for euery place was very darke, so that one might worke secretly enough, and there was no lighte but a candle in her chamber. When shee had thus done, shee woulde haue shrunke away, but Theagenes staied her, and saide: mistresse for this time let Cibele be here, for I knowe that she is very trusty to keepe counsel. And the he toke Asface by the hand, and spake thus: mistresse, I prolonged not the doing of that you commaunded me because I would anger you, but that I might prouide security for my facts. And now seinge that fortune by verie good luck hath made me your seruant, I am the more readye to do your will in all pointes. But first I must pray you to graunt me one thing, insteade of the greates and manifold benefites that you haue promised mee: breake off the marriage of Caricia and Achemenes. For (that I say no more) it is no reason that a woman of verie high parentage should be matched with a vile, and bond slane: els I sweare to you by the sunne, the fairest of al the Goddesses, & al the rest of the Goddesses also, that I will neuer doe what you woulde haue mee, and before Caricia sustaine any violence, you shall see mee slay my selfe. Asface answered him, thinke not but that I will doe what I may to pleasure you, as one who is readye to deliuer her selfe into your handes. But I haue promised by oath to marrie your sister to Achemenes. It is well then (quoth hee.) Marry my sister if you list: but her, whom I loue, and is my spouse, yea & my wife, I knowe you will not marry: neither if you wold, may you. What meane you by this (saide shee?) I meane the troth (answered he,) for Caricia is not my sister, but my spouse. A manifest token whereof you shal haue when you please, if you list to make a briddall for vs.

This

Theagenes  
talketh with  
Asface him-  
selfe

No marriage  
with a bond-  
slane.

## The Æthiopian History

This nipte her, when shee hearde that *Caricia* was his wife, so that she fell into a great ielousie: yet for al that she said, you shal haue your desire: & we wil appeale *Achemenes* with another wife. And I wil performe my promise (said *Theagenes*) when this is vndone. And the he bent himselfe downe to kisse her hande, but insteade of her hand, she kissed him with her mouth. And so *Theagenes* wente out with a kisse of hers: but he kissed her not againe. And as sone as hee gotte leasure, hee tolde *Caricia* all, who hearde somewhat that made her ielous also. He added mozeouer the straunge ende that his promise tended vnto. and howe by that thing alone he hadde wrought many seats. *Achemenes* weddinge was defeated, and a delay was found for *Artaces* luste, But that which was the chiefe of all, was that *Achemenes* would sette all on a boile, being offended, as wel for that he was begiled of that he hoped for, as also because he saue mee in better fauour with *Artace* then himselfe: for he shall know of all this by his mother, in as much as I foresaw that she should be there to heare that I saide, both because I would haue her tell *Achemenes* this, and haue her a witnesse also of the familiaritie, which in onely words passeth betwene vs: for although it were inough before God to haue a cleare conscience, yet it is honestie for a manne to leade his life so (which lasteth here but a little while) that men maye haue such opiniou too. He told her mozeouer that it was to be thought *Achemenes* would be reuenged of *Artace*, beeing a slaue bozne (for it is almost seene euery wher, that that which is vnder obedience. is contrary to that which hath authoritie ouer it) and wronged beside, and beguiled of an oth seeing other better esteemed the him selfe, whose minde is guilty of all mischiefe, and ill behauiour, and needeth to be taught to worke no manner of knauerye, as manye men being angrie haue attempted the like, and seinge hee hath a iuste quarrell where-

An excellent  
sentence.



whereupon to seeke reuenge. The next day after he had told Caricia these thinges, and exhorted her yet to haue a little hope, he was ledde of Achemenes to waite at her table, for so Arface commaunded him to do. For that purpose she sent him costly apparrell, a chaine and bracelettes of golde, and other riche ieweles: parte whereof willingly, parte against his will he put on. And when Achemenes beganne to teache him howe he should serue her the cuppe, he ranne to a table by, where on stood much plate, and taking a pretious glasse in his hande, said: I neede not to be taughte, but I will of mine owne heade serue my mistresse, without suche curiositie in these so easie matters. As for you, Theagenes fortunes fauour caused you to knowe suche thinges, giueth Achemenes a cruall nippe. but nature and time, can teache me what I haue to do. And then he powred in wine, softly, and holding the glasse finely with the tippes of his fingers, goeing with a seemly, and fitte pace, deliuered it to Arface: and this draught sette her more on fire then she was before: because she drinke, and looking vpon Theagenes at one time, supped more of his loue, then of the wine, neither did she drinke that quite offe, that was filed, but in greafe sleighte, in a manner she drunke to Theagenes, and least him a little. On the other side Achemenes was offended to, & moued, as well with anger, as emulation, so that arface perceiued it, for that he so scornfully looked vpon him, and whispered somewhat to those which stood by. When dinner was done, Theagenes said: mistresse, I pray you graunte me this my firste request, let none but me weare this towel in seruinge at your table. Arface was content. And when he went out as he was wonte to do, achemenes went out with him to, and taunted him soare for his too much diligence, and told him that suche rashnesse was very childishe, and that their mistresse at the first winked at this fact because he was a stranger, & knew no fashion:

## *The Æthiopian History*

but if you continue and be so stubberne still (saide hee) you shall not please her long: and that he counselled him as a friend, and as one that should be his kinsman shortly, and much more like this he said: but he passed by him as though he heard him not, but looked still downe to the ground, untill Cibeles came by chance and went to haue her mistresse to sleepe in the after noone. And seeing her sonne sadde asked what he ayled, hee answered this strange yunker is honoured about me, both yesterday, and to day, who for a shewe of finenes is commaunded now alone, to be her cup bearer: and bidding vs who are her chiefe seruitors farewell hee brought her the glasse, and stode next the princeesse body, so that our honour, which is but an honour by name, is utterly despised. And that were not so ill, that hee should be more honoured and better preferred, and be more priuy thereto, who by too pœuish reason doe keepe his counsaile, and helpe him therein, but this oughte by no means to be suffered, that he should vse vs, who are seruitors, and his companions in the way of honestie in such sort, without checke or taunt: but we will find another time to talke of these matters. Now mother I would faine see my wife Carichia, if by looking vpon her I may somewhat abate this grieue of my minde. What wife, sonne, said Cibeles? You seeme to chafe at trifles and know not the greatest matters. Nowe shalt thou not marry Carichia. What say you mother (quoth he) am I not worthy to marry her, who is my fellow seruant? Why so I pray you? For our too good wil and vnlawful seruice towards A face, answered hee. For although we set more by her, then our owne ease, and preferred her desire before our owne liues, doing all that wee coulde to pleasure her. Yet as soone as this gentle and goodly louer of hers, came into her chamber, the sight of him did so much perswade her, that it made her breake the oath she sware, and caused her to assure Carichia to him

him, telling her y<sup>e</sup> shee was not his sister, but his spouse. Did she then promise him his mother quoth he yea sonne, answered Cibeles, she promised him this while I was by, and heard it, and meaneth within these few daies to make their wedding in sumptuous sort and will marry thee to some other. achemenes was very sorrowfull for these tidings, and wringing his hands, hee said thus, I wil make this a sorrowful wedding to them al. Only help me to prolong the same for a while, and if any man aske for me, say I am soze sicke in the countrey. And doth this gentleman call his sister his wife? as that it might not be vnderstande that he dooth it for none other purpos but to disanul that which was graunted me by promise, as though it were not his sister, but his wife, if hee embrace, colle and kisse her as now hee doeth, yea although he lie with her, I and the Goddess whose religion is violated by breking of an oath, will see to this well inough. This saide, anger and ielousie, loue and frustration of that he looked for, set him on such fire (all which thinges were sufficient to trouble an other mā though no barbarous fellow, that without waping reasonably what he meant to do, but liking his deuise at y<sup>e</sup> first, he leapt vpon a horse of armenia, which the deputie kept for royalties and bzaue sights, as soon as he could conueniently get him, and went to Oroondates, who then was mustering his army against the *Aethiops*, and making all manner of prouiso as well of men and weapons, as also other things necessarie for the warre.

What anger,  
ielousie, loue,  
&c, would  
make a man  
doe.

## The eyght booke.

### The Contents.

This booke conteyneth the warre, and cause thereof betwene Hidaspes king of Aethiopia, and Oroondates Lieutenant of Egypt. Also the complainte that Achemenes made too Oroondates.

D.ii.

of

## The Æthiopian History

of Arsace, with a commendation of Cariclia and Theagenes to him: who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented because he would not consent to Arfaces vnlawfull desire. Cariclia also because she was thought to hinder Arfaces purpose, should haue beene priuily poysoned by Cybele, Arfaces bawd: but the mischiese fell vppon her selfe. Marry Cariclia was accused therefore, and shoulde haue been burned, but is wonderfully deliuered by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away: for sorrowe whereof Arface hangeth herselfe: after this, Bagoas and they fall into the foreriders of the Æthiopian army, and are taken prisoners and carried to Hidaspes.



Philæ, Siene,  
Eliphantina,  
are citties in  
Egypt.

¶ The king of Æthiopia, whē he had beguiled Oroondates, & obtayned halfe of that they contended for, & wan the city *Phila*, which alwaies is easie to be conquered, by his speedy comming vpon them, draue him to gret want, so y<sup>e</sup> for the most part he inforced him to trauell in hast, & without order. For the city *Phila* is situated vpon the bankes of *Nilu*, a little about the lesser *Nuces*, about twelue miles and a halfe from *Siene* and *Eliphantina*. This Cittie because the out-lawes of Egypt toke and inhabited it, caused the Æthiopians and Egyptians to contende aboute the same. The Æthiopians wil haue the borders of Æthiopia to stretch vnto the *Nuces*, and the Egyptians challenge *Philæ*, because their out-lawes inhabited the same, as if it had bene swonne by warre. And because that cittie continually was nolue vnder the one, & then streight vnder the other, and would be theirs who first came and conquered it, at that time therein was a garison of Egyptians and Persians. The king of Æthiopia required to haue *Philæ*, and the *Pines* out of which

were digged the precious stones called *Sinara*, di, of Oroondates, and hauing made suche requestes as is saide befoze, and could not obtaine, he commaunded hys legates to go a few dayes iourney befoze, and he folowed him selfe well prouided of all manner of furniture, as if hee woulde haue made some other warre, but hee tolde no man which way he would bende the strengthe of his armie. After he supposed that, his ambassadours were past *Phila*, and had filled the inhabitantes with securitie, and carelesnesse, for that they bruted abroad, that they wente with commission to conclude a peace, and amitie. He came soudainly vpon them, and cast out the garrison which was not able to sustaine the force of their enemies, & the engines wherewith their walles were battered aboue two or thre daies, and so toke the Citty, and did no manner of wronge to anye of the inhabitants thereof. By reason of these newes, *Achemenes* founde Oroondates sore troubled, beinge by this time certified of all that happened by one who fled from thence, but hee troubled him a great deale more, because he came so suddainely, and vnsent for. Wherefore he asked him forthewith, whether any mischance was befallen *Arface*, and the rest of his family at home. He answered that there was, but he woulde tell him in counsell. When euery man els was departed, he told him howe *Theagenes* was taken prisoner of *Mytran*, and sent to him, so to be conueied to the greates king, if he thought it good: for the yonge man was worthy to be placed in the Courte, and to waite at the kinges owne table. When howe he was rescued by the inhabitants of *Bessa*, who also slew *Mytran*, and after that came to *Memphis*, and thereto he added *Thyamis* estate. Laste of all he tolde him of *Arfaces* loue towards *Theagenes*, and howe he was brought to the kinges lodging, with the honour which she gaue him in token of her good wil, and all the seruice hee did, and howe that yet there was

a wise policie  
wherby *Hidaspes* tooke  
*Phila*.

*Achemenes*  
doth accuse  
*Arface* to his  
husband *Oroondates*.



## The Æthiopian History

no harme donne, by reason that the yonge man with-  
stode, and would not marry: it was to be doubted that  
by continuance of time, or violence, he might be forced  
if some man did not the soner fetch him from Mem-  
phis, and so cutte off all the rest of Arlaces leue. And for  
that cause he came priuily to tell him speedily thereof  
for that his loue to his master was such, that it could  
not conceale what he knew to be contrary to his pleasure.  
When he had angered Oroondates with this tale, & he  
was now thoroughly chased, and in wil to be reuenged,  
he kindled in him a newe desire, by talking of Caricia,  
commending her highly, praysinge wonderfully her  
beautie and comlinesse, as she well deserued, sayinge:  
that there neuer was seene such a one before, nor might  
not be such another after. Accompte (quoth he) all your  
concubines, not onely those that are at Memphis, but  
those also which followe you here, not to be w<sup>o</sup> the a-  
ruse, in comparison of her. He tolde him many other  
thynges besides this: trusting that although Oroonda-  
tes had to do with Caricia, yet within a while after he  
should haue her to wife. When he required her in recom-  
pence of this discovery. By this time was the deputie  
soare moued, being w<sup>o</sup>apped as wel in the snares of an-  
ger as desire. So y<sup>e</sup> without delay he called for Bagoas,  
one of his Eunuches, which was in greatest authoritie,  
and best trusted of him, and deliuered to him fiftie ho<sup>o</sup>s  
men, and sent him to Memphis, with commaundement  
to bring Theagenes and Caricia, wheresoeuer he firste  
might see them, to him: he wrote a letter to Arlace be-  
side, in this manner.

Oroondates to Arlace.

Send Theagenes and Caricia brother and sister,  
beinge the kings prysoners to me to be conueyed to the  
kinge: and send them willingly, because whither you  
wil or not, they shalbe taken from you, and I will cre-  
dite Achemenes.

Oroondates  
sendeth Ba-  
goas, to fetch  
Theagenes  
and Caricia  
to him.

His letters  
to Arlace.

of *Heliodorus.* Lib. 8. 108

To Euphrates chiefe Eunuch at Memphis,  
he wrote thus.

His letters to  
Euphrates.

Of the negligent ordering of my house, you shal here after giue account. At this time deliber to Bagoas the two Græcian prisoners, to be brought to me, whether Arface be content therewith or not: without excuse let them be deliuered, els know that I haue commaunded to bring the also in bonds, that thou maist be put out of thine office, Bagoas went about his busines, and had his letters sealed with the deputies owne signet: that those who were at Memphis should the better credite them, and deliuer to him the young folkes. Oroondates also went himselſe to warr against the *Ethiopians*. Achemenes was commaunded to followe him too, and certaine men were priuily set to keepe him, hee thinking nothing lesse, vntil that was proued true, which he had shewed him. And about this time these thinges were done at Memphis. Presently after Achemenes was gone, and Thyamis was ful priest, and therfore the chiefe of that citie, and had persoumed what so euer appertained to the burial of Calasiris within the appointed daies, he remembred to make inquirie after Theagenes and Cariclia, because now it was lawfull for the Priestes by their owne ordinances to deale with strangers. After he had made diligent search euery where for them, he heard that they were lodged in the Princes Court, wherefore he went to Arface in haste, and asked for them, as though for many causes they appertained to him, but especially for that his father, Calasiris, with the last wordes he spake, commaunded him to prouide for their liuing, and defend them from wrong. And y<sup>e</sup> he gaue her thanks for so courteously entertraining them those fewe daies, wherein it was not lawfull for any but such as were in orders, to be in the Church. Hare now he desired to haue them him selfe againe. Arface answered him thus: I maruell that for all you

Thyamis desired to haue  
Theagenes and Cariclia,  
to prouide  
for the as his  
father commaunded him.

## The Æthiopian History

Home hath  
no fellow.

The proper-  
ties of warre  
and peace.

Arsace deni-  
eth the deli-  
uery of the  
prisoners to  
Thyamis,

with your own words commended vs for our humani-  
tie and gentlenesse, that y<sup>e</sup> will condemne vs straight  
again, of discourtesie and incivillitie whilst you would  
haue vs seem that either we cannot, or wil not prouide  
for strangers, and doe for them as reason shall require.  
I meane not so, said Thyamis, for I know that they shal  
fare better here with you, the at my house, if they wold  
abide, but seeing they bee of good parentage, and haue  
bene diuersly tormented with Fortune, and presently  
are from their native countrey: they care for nothinge  
so muche as to recover their friendes, and gette home  
again. Wherein that I should helpe them, my father  
hath lesse mee his heire, who haue also beside this fur-  
ther causes of amitie with them. You do well saide Ar-  
sace that you leaue bragging and pleade equitie: which  
shall be so much the more on our side, by how muche to  
rule is of greater force, then sondlye to prouide for.  
Thyamis wondered at this, and said, haue you rule ouer  
them: how I pray you: By Partiall law (quoth she,) which  
maketh prisoners bond seruants. Then perceined  
Thyamis that she spake of Myrranes, and said: but there  
is no vvar, Arsace, but peace at this time. The proper-  
tie indede of the one bringeth into bondage, but the o-  
ther maketh free. The one is a tiranous vvil, the other  
a Princely decre. At a worde, warre and peace ought  
not to be scanned by their names, but by the meaning  
and intent of those who haue to do therein. Wherefore  
you shall make a better definition of equitie, if you con-  
sent to this. So shal neither honestie nor profitableness  
come in questiō for what honestie is it for you, or what  
gaine to say unreasonable, that you wil withhold from  
me these strangers? Arsace could rule her self no lon-  
ger, but that chanced vnto her which is common to all  
louers so long as they thinke they are not spied, they  
blush, but when they are perceined, they are past all  
shame. The secrete lover is not very hasty, but he that

is taken with the manner is made more bold. As her guilty minde accused her, who thinking that Thyamis suspected somewhat, set not a rush by the priest, nor the honour of his priesthōde, but casting off al womanly shamsfastnesse, said: you shall not be pardoned, neither for that you did to Mytranes, but there will be a time, when Oroondates wil take reuenge of them, who slue him, and those also who were with them. As for these, I will not part with them, who presently are my seruants, and within a short space must be sent to my brother the great king, according to the Persian custome. Wherefore play the oratour as long as ye list and define iustice, honesty, and vtilitie, you lose your labour, because he who hath power ouer another, needeth none of these but measureth ech of them as he thinketh good, and get you straighte out of our court, and that willingly, least, if you deale vnadvisedly, you be forced to depart spite of your teeth. Then went Thyamis abbay calling the Godes to vbitnesse, and said nothing else, but that these things would not come to good end, yet he thought to tell this to the cittie, and craue the ayde thereof herein. When Arsace had saide, I care not for your office: for loue careth onely for that which may helpe to gette that it desireth) she went into her chamber, whither sending for Cibeles she deuised of that they had to doe. For by this time she beganne to suspect that Achemenes was gonne to Oroondates because he came not into sight. And Cibeles, if at any time she asked for him made diuerse and sundre excuses, to perswade her any thing rather, than that he was gone to Oroondates: for al that shee was not beloued alwaies, but now for the continuance of time shee lost her credit quite. Then spake Arsace, and said: Cibeles, what shall we now doe? what way may be deuised to rid me out of all these perils that I am in? my loue relenteth no whitte, but is rather greater and greater, as though

## The *Æthiopian History*

the yong man by his obstinatenesse gaue me occasion therof who is cruel and will not be ruled, & was more gentle before then now: then he comforted me with faire promises but now he openly refuseth to do my request, and I am grieved the more for fear least he haue hearde of Achemenes, that which I suspect, and therefore is the rather afraid to doe it. Surely Achemenes angereth me aboue al other thinges, who is gone to Oroondates and is like either to perswade him, or els tell him a wonderfull tale. But let me onely see Oroondates, I know he will not be able to abide one flattering welcome, or the least teare of *Aspases* eyes. For womens eyes and such as dwell in one house together, be of great force to perswade men. But this grieueth me most, if happily I be accused, yea & punished before I haue *Theagenes*, if Oroondates heare any thing hereof. Wherefore Cibeles now turne every stone, deuise all maner of meanes, seeing you know that we are brought into extremite. And thinke sith I dispaire of my selfe, that I will spare no other: for thou shalt haue the first commodity that ariseth of thy sonnes attemptes, whereof how thou shouldest be ignorant, I cannot surmise. Cibeles answered: as touching my sonne, and my fidelitie to you mistresse, you shall know in the end that you are deceiued. And further for that you so slackly handle your own loue, there is no cause why you should blame other that are blamelesse: for you commaund him not as a mistresse, but flatter him like a seruante, whiche perhappes was well done at the first, when we darmed him to be of weake and youthfull courage. But now because he standeth so stiffly against his louer, lette him trie, and know you for his mistresse, and with whips and torments be gladde to yelde to your pleasure: for young men regard not, when they be prayed, but when they be forced then begin they to stope. Wherefore this also with paine wil do that which before, while he was gen

what women  
which dwell  
together with  
men be able  
to do.

Cybeles vn-  
happy counsel  
to Artace a-  
gainst Thea-  
genes.



gently handled, he would not. You seeme to say well,  
(quoth *Asace*) but how can I abide with mine eyes, to  
see that body of his tormented or otherwise to be tormented:  
she answered again: You are too pitiful, as though a little  
pain will not make him better advised and you with his  
little griefe shall have all your desire. But you neede not  
with your eyes see what shall be done to him, but deliuer  
him to Euphrates and commaund him to punish him as  
it were for some other offence, so shall you not see that  
which will put you to paine (for it is nothinge so grie-  
uous to heare of an ill chance as with eyes to see y<sup>e</sup> same)  
and if we perceiue that he relent and change his minde  
we may deliuer him from his paine. *Asace* was con-  
sent to be perswaded, and sent for Euphrates the chiefe  
Eunuche, and commaunded him to do as they had deu-  
ised. He, as well for that he was in ielousie, as all Eunu-  
ches are, as also for other thinges that he sawe & surmi-  
sed, was offended with Theagenes, by and by laid him in  
irons, and tormented him with hunger and stripes, be-  
ing inclosed in a darke house. And whē Theagenes who  
knewe the cause hereof well ynough, but would seeme  
to be ignorant, asked him why he was thus handled, he  
would giue him no answer: but euery day augmen-  
ted his paines, and tormented him more then either ar-  
sace would, or had commaunded, and neuer suffered any  
man to goe in to him but Cibeles, for so had he comāde-  
ment. She came to him very oft, & made as though she  
had brought him meate priuily, as if she had bene soye  
for his mishap by reason of the acquaintance which she  
had with him, but in deede to see if he relented any whit  
for these paines, & howe he was presently minded. But  
he plaid the man a great deale more, & withstood them  
most of all then and suffered his body to be afflicted: but  
by reason of his chastity, he toke a lofty stomack to him  
and reioyced, & gloried in that fortune, because though  
his greatest part was tormented, yet his best, & most no-  
ble

What the eye  
seeth not, the  
heart rueeth  
not.

All Eunuches  
are by nature  
iellous.

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ble part was wel pleased & for that he now had occasion to declare what god wil he bare to Caricia. He thought it went very wel w<sup>th</sup> him if she might but knowe thereof, and stil could cal her his ioy, his ha<sup>rt</sup>, & life. Which when Cibelesaw, although she contrarie to Arlases mind (which was, that he should be but little punished, untill he relented, and not tormented to death) had brought Euphrates word to augment his punishment, and so could preuaile no whitte, but was quite without hope, and she beganne nowe by experience to perceiue in what miseries he was: sometimes she was afraid of Oroondates, if Achemenes told him hercof: sometime least *Arface*, if her loue were perceiued, would kill her selfe, she determined to labour contrary to all that was like to fall vpon her, and with some passing mischiefe either to execute *Arfaces* pleasure, and so to auoide her present perill, or else to take away all that might inake ought againste her, by killing of them all. And in that mind she went into *Arface*, and said: mistresse, we lose our labour. For that obstinate fellowe relenteth no whit, but is moze wilfull, and hath Caricia alwaies in his mouth, and comforteth himselfe with her name, as if it were the dearest thinge in the world to him. Wherefore if it please you, let vs as the Proverbe saith, cast our last anchoze, and seeke some means to make her away, which is so great a let to vs. For if she shall knowe that she is dead, it is like that she will change his minde, when he shall be out of all hope of her loue. *Arface* was ready to belene her, for though her words, the ielousie that she was in a good while before, was now by anger increased, and saide: you giue me god counsell, I will take vpon me to commaund this stop to be remoued. Who wil do your commaundment in this point (quoth Cibeles?) For although you haue all things in your hands, yet the lawes will not let you kill one without the iudgement of the Perfi-

an magistrates. You shall haue neede therefore to take great heed howe you accuse the maide, and then it is doubtfull whither we shall be able to proue that which we lay to her charge. But if you shall thinke it good (for I am ready to doe any thing for your sake) I will dispatch this matter with payson, and by meanes of a subtil cuppe, rid our aduersary of her life. Ailase allotted her deuise, and bad her put it in practise, and shee went about it forthwithall. And when shee founde Cariclia weeping and making greate moane, and did nothing but deuise many wayes to die (for by this time shee perceived in what case Theagenes was, although Cibeles at the first day by diuerse subtil meanes deluded her, and made sundry excuses, for that shee sawe him not as shee was wont to do,) shee said: vnhappy creature wilt thou not yet leaue to pine thy selfe, and consume away to no purpose: beholde, Theagenes shall be sette at libertie this nighte, and come to thee, for our mistresse, who for a certain offence that he committed in seruing her was angered, and commaunded him to ward, hath promised this day partly at my request) to set him at liberty & to celebrate a sumptuous feast according to the custome of this countrie. Therefore arise, and be merrie, and at length yet eate somewhat with vs. Howe shouldest thou beleue you said Cariclia? for your continuall lyeing hath so ofte beguiled me, that I cannot giue credite to any thing that you say. Then saide Cibeles, I sweare vnto you by all the Gods, that all your busines shall be dispatched this day in such sorte, that you shall neuer neede to take more care hereafter, if you kill not your selfe before, by restraining thus many daies from meat. Therefore eate some bitte of that which is provided at this time. Cariclia was contente with much adoe, neuerthelesse she doubted that shee would deceiue her as many times shee had done before, but because of her oth she partly agreed, and was glad to take hold of that which

Cibele goeth  
about to poy  
son Cariclia.

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which was promised: for the minde doth quickly giue  
We foone be- credite to that which it earnestly desireth. So they satte  
leue what we- downe to gether, and did eate. And as Ana serued them  
would haue- of drinke, Cibe- beckened to her that she should bring  
come to passe. first to Caricia the poisoned cuppe, and after her she

The property  
of poyson.

dranke her selfe of another cuppe. Shee had scante  
drunke it off, but shee beganne to swell and was cruelly  
tormented within: wherefore she powzed out that which  
was left, on the ground, and looked cruelly vpon the  
maid. Caricia was abashed, and soare troubled with  
this, and beganne to stay her vpight. So were all the  
rest that were there. For a cuppe im poisoned is swif-  
ter then any arrowe, and is of force sufficient to kill,  
one that is yong and lusty: but then when it was in an  
olde and drie body it creapt into the principall partes  
of her, sooner then any man could tell the tale. Thus  
was the old woman consumed, and all her members  
were with the pinching of the poison dissolued, and  
quite without life, and all her body was very blacke.

But I verily thinke that her crafty minde was moze  
mischieuous then the poison was, in as much as Cibe-  
le no we yelding vp her ghost, forgot not her subtil deui-  
ses, but partly by signes, partly by vnperfect wordes  
and dying speech, she signifieth that Caricia was shee  
who had poysoned her. So the old woman died, and  
Caricia was bounde, and brought streight way to  
Arsace, who asked her, whither shee had prouided that  
poyson, and threaned to torment her on the racke,  
if shee would not confesse the trueth. Noe was  
Caricia a strange sight to those who looked vpon her,  
for shee was not sadde, nor bare any countenance that  
might argue a saint hart, but came smiling befoze her, &  
made no acempt of that she had in hand, either for that  
shee passed not of that slander because she was guiltlesse  
or else for that if *Theagenes* were not altrue, shee would  
also die, and esteemed it a vauntage to take vpon her a  
poye

deede which other menne hadde done. And said : Kollie  
dame, if Theagenes be alive, I say that I am not guilty  
of this murther. But if he haue miscarried through thy  
mischieuous attemptes, thou shalt neede no tormentes  
to make me confesse the fact. I am shee who hath killed  
thy nourse, that hath brought the vp so well and taught  
thee so much good, kill me out of hand : for I coulde doe  
Theagenes no greater pleasure, who by god right hath  
resisted thy wicked deuises. These wordes made Ar-  
face inadde, and when shee had commaunded her to be  
beaten, shee saide carry this queene away bound as shee  
is, and shew her to her godly louer, who is in like plite,  
and when you haue bound her hand and foote, commit  
her to Euphrates also to be kepte vntill to morrowe, to  
be condemned to death by the Persian magistrates. As  
shee was leade away, the maide who was Cybeles cup-  
bearer (shee was one of the Ionians, which at the firste  
was willed to wait vpon them) whither it wer for good  
wil which she bare to Caricia by reason of the acquain-  
tance and familiaritie which she had with her, or mo-  
ued by the will of God, wept and lamented pittifully, &  
saide : O vnhappy woman which is without all faulte.  
They who were by, woondered at her, and compelled  
her to tell plainely what she meant. Then shee confes-  
sed how she her selfe gaue Cibeles that poyson, and had  
receiued it afore of her to giue it to Caricia. But shee  
either troubled with the strangenes of the facte, or else  
called hastily vpon by Cibeles, who had her bring y first  
cuppe to Caricia, changed the pots, and gaue the oulde  
woman that wherein the poyson was. So shee was  
carried forthwith to Arface, and was very glad if Ca-  
ricia might bee excused of this facte, for euen the verrey  
barbarous people haue pittie vpon a gentle and noble  
countenance. And although the maide saide the same  
to her, yet she preuailed nothing but Arface commaun-  
ded her also, as helpinge and consenting thereto, to be  
put



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put in prison, and kept to iudgement. The Persian magistrates in whose handes it was to determine controuersies, and punish offences as touching the weale publike, were sent for in hast to sitte in iudgement the next day. And when they were come, and satte, *Arface* accused her for poysoning her nourse, declaring all that had happened, and would oft moist her wordes with teares, because she was spoiled of her, whom she accounted more deere then any other thing, and aboute al other loued her best: she toke moreouer the iudges to witnesse howe she had entertained *Cariclia* beinge a straunger, and shewed her all manner of courtesie, and was now thus wronged in steede of thankes, which she had well deserued. To be shor't *Arface* laide soze accusations against her, but *Cariclia* made no aunswere, but confessed the fact againe, and saide that she gaue hir the poyson, and moreouer she added, that she would haue poysoned *Arface* also, if she had not bene preuented, and many other things else, and euer among would she directly raile vpon *Arface*. For after she had bene the night past with Theagenes in prison, and conferred with him of al their affaires to and fro, and had concluded that if need were, she should willingly die any manner of death wherefo she should be condemned, and to depart out of a life full of troubles, and endlesse trauels, and cruell fortune, and belike had giuen him his last farewell louingly, and taken the iewels that were laid forth with her, whiche she was euer accustomedly wont to beare priuily of purpose, and tied them at that time aboute her in a bagge, to the intent that they should furnish her buriall, she confessed euery accusation that was laide against her, and refused no manner of death, and rehearsed her selfe many things also whereof she was not accused. Wherefore the Iudges made no delay, but had almost abindged her to a more cruell and Persianlike death, yet because they were moued with her

her countenance a little and yonge surpassing beautie they condemned hir to be burned with fire. Then was shee had away presently by the executioners, and carried a little without the citie, all the while she was led forth, one made a crie, that she should dy for poisoning, wherefore a great compaign more followed them out of the citie. Some whereof sawe her as she was ledde, other hearde thereof by reporte, which quickely shewe ouer all the cittie, and so halted thereto. *Arface* came also, and sawe that which happened from the wall: for she thoughte it a paine, if she satisfied not hir selfe, for seeinge her die. When the executioners hadde layde a great deale of wode together & put fire thereto, that now it began to flame, *Caricia* prayed them who led her, to giue her a little leaue, & promised that she would goe into the fier alone, which graunted, she sayde with a lowde voyce: O sunne, and earthe, and all you blessed creatures, that are aboue and vnder the earthe which see and take reuenge of al wicked workers. You are witnesses that I am not guilty of that wherof I am accused, and that I am willing to die, for the intollerable griefes of minde which burthen mee, vouchsafe to take me into your hands gently. And in all haste take reuenge of this shamelesse *Arface*, who hath defiled hir selfe with so many filthie factes, and is a harlotte, and dothe all this to robbe me of my husbände. When she had saide thus, euery man that was there saide some what to that shee had spoken: wherefore some would haue the execution staide til another time of iudgement, and some were readye to take her awaye: shee preuenting them all, wente into the midst of the fire, and stode there a good while without harme, & the fire went euerie way aboute her, and would not appoche nere her, so it hurte her not, but gaue place when she came thereinto, by meanes whereof she was with the lighte that was about her, made sayre, and wondered at the

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more by reason of her beauty, so that in a manner shee was married in a fiery chamber. She went sometime into this side, and sometime into that, marueiling what it meant, and hasted to be dead, but it preuailed not for that the fire alway gaue place, and as it were fled from her: the tormenter ceased not but laid on more woode, and reede, (*Arface*, with threating countenance charging them so to do) to make it burn more vehemently: but it did no good, saue that it troubled the cittie more, which supposing that she had helpe from heauen, cryed out, the woman is cleane, the woman is not guiltye, wherefore they came to the fire, and put aside the tormentours. The first that did so was Thyamis (for by this time was hee come, beinge admonished of that which was done, by the great brute in the cittie) and hee incouraged the people to helpe her, and beinge in will to deliuer her, they durst not come neare the fire, but willed her to come forth. For shee that had bene in the fire without harme, if shee liste to come out thereof, needed feare nothinge. Which when Carycha sawe and hearde, thinking also her selfe that God had preferred her, thought it best not to bee vnthankesfull to him, nor to set light of that benefite, but leapte out of the fire. Wherewith the people, what for ioye, and wonder, gaue a great shout, and thanked the Godds for the same. But *Arface* not well in her wits, skipte from y<sup>e</sup> walles, and came out of a postorne with a great company of her garde, and other noble men of Persia. and layde handes vpon *Caricia* her selfe, and looking frowardly vpon the people, said: are you not ashamed to goe about to deliuer a gracelesse woman, a witche, and a murtherer, taken with the dede doing, and confessing the same, from her deserued paine? Seeinge that in your so helpinge such a wicked queane, you strue againste the lawes of Persia, and againste the king hymselfe, his deputies, nobles, and iudges also. Perhaps you

you be deceiued, for that she burned not this day, and therefore you ascribe that happe to the Goddes. *Thy*ll you not be wyser, and vnderstand that this is a great p<sup>ro</sup>se of her witchcraft, who hath such store of sleights, that she can withstand the strength of the fire: Come you to morrow to the counsell house, if you wyll, for it shall be by all our consents: there shall you heare that she will confesse the same, and shall bee conuined by such of her fellows as are p<sup>ri</sup>uie thereto: and I keep in p<sup>ri</sup>son. And therewith she carried her awaye, holding her by the necke, and commaunded her garde to make her come. But some of them were angry, and in mind to withstand, other gaue ouer, because they were somewhat blinded with the tale of poysoning, but most for feare of *Arsace*, and her authoritie. Then was *Caricia* deliuered to *Euphrates* againe, to be kepte to a newe iudgement, and hadde more p<sup>ri</sup>ons layde vpon her. The greatest comforte that she had in this aduersitie, was that she had time to tell *Theagenes* of her affaires, for this was *Arsaces* inuention too, to put them to more paine, that the young creatures beeing in one place prisoners, mighte beholde either others torments and grieffe, for she knewe well ynough that a louer is more grieued at his friendes paine, then his owne disease. But they counted this a comforte, and to be pained alyke they thoughte it a vauntage, and if eyther had lesse torments then the other, eache supposed hym selfe vanquished, and as it were more faint and weake in lous. For now was it lawful for them to be togither and encourage eache other to take in godly wise what fortune so euer came, and refuse no perill which should insue of their vnfained chastity, and stedfast faith.

After they had continued their talk of such matters, as is likely they would talke of (who neuer hoped to talke togither againe) til it was night, and had satisfied themselves as well as they might: at last they sel into com-

A louer more  
grieved for  
his friend  
than himself.

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municatiō of the miracle which happened about y<sup>e</sup> fire. Theagenes referred the benifite thereof to Gods goodnes, who had saued her being guiltles from Aafaces vniust slaunder. But Cariclia seemed to doubt thereof. For (quoth she) this strāge kind of deliuerie may be thought indede to procede of God. But still to be afflicted with such miseries and torments without all measure is rather a token of those who are plagued by God, and are like to fall into greater inconueniences, except there be some moze hidden mystery which casteth into extream peril, and when al hope is past, findeth a remedy. When she had said thus, and Theagenes willed her to take all in good part, and be of a godlier minde, she cryed out aloud, the Goddes be fauourable to vs. Now I remember what a dreame or vision I had this last night, but had forgotten it befoze, I know not how. It was a true verse, and noble Calasiris expounded the same to me. The meaning whercof was thus :

Why the fire  
touched not  
Cariclia,

By vertue of Pantarbe, let feare  
of fire remooued be :

An easie thing to Percatis  
though els right strange to see.

Theagenes also when he heard this, was moued like those who haue some diuine spirits, and gaue as great a leape as his bands would let him, and said: the Goddes indede be good to vs : for I also am made a Poet by remembering an answer which some like spirite gaue me, whether it were Calasiris, or any other of the Gods in Calasiris forme, who seemed to say thus to me:

To morrow shalt thou with the maide  
escape Arafces band :

And soone be brought with her into  
the Æthiopian land.

As for me I can wel gesse wherto this oracle tendeth. The lande of Æthiopia seemeth to be that which is border the ground, With the maide, that is to dwell with  
Proserpina



Proserpina. And the escapinge of *Aslaces* band, 'to be  
a departure of the soule from the body. But what  
should your verse meane, wherein is so many contra-  
ries: for *Pantarbe*, signifieth all feareful, & yet it woulde  
not haue you be affrayde of the fire. Then said *Caricia*,  
my deare harte *Theagenes*, our continuall calamitie  
maketh you take all at the worst. For commonly men  
applie their minde to that which accustomedly happe-  
neth. But I thinke that this answer seemeth to fore-  
shew better lucke then you suppose. So that I perhaps  
shalbe the mayde, with whom you haue a promise that  
you shall recouer my countrie *Aethiopia*: when you shal  
be deliuered out of *Aslaces* bands. But how that same  
shalbe donne, we knowe not, neither is it incredible,  
but it is possible for the Gods to do it, and let them see  
thereto who giue vs these answers: for as touchinge  
that which was fore shewed of me, it is fulfilled as you  
your selfe know, and I liue of whom there was no hope  
at all, and I, who then carried mine owne lastie about  
me, was ignoraunte therof: but now me thinkes I vn-  
derstande it. For where as at al times before I caried  
with me the tokens that my mother layde forth with  
me. At that time, aboue al other when I looked for my  
laste iudgement, I priuily tied them aboute me, that if  
I were saued, they might finde me such things as were  
necessary for me to liue by: but if I miscarried, that they  
shoulde be my laste ornaments, and due furniture  
to my buryall. Amonge these, *Theagenes*, whiche are  
Jewels of a greate value, and very precious stones  
of *India*, and *Aethiopia*, there is a ringe whiche my fa-  
ther gaue vnto my mother whē he was ensured to her,  
wherein is set a stone called *Pantarbe*, and about it are  
certaine holy letters writen, to be shorte, that ringe  
hath some heauenly vertue whiche withstandeth fire,  
giuing them garce that haue the same, neuer to be en-  
damaged with it, which also perhapes by the will of

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the Goddess hath preserved me. Thus may I think, because Calasiris told me the same was written in my fasciæ wherein at this time is the rest of my tuffe wrapped. This is probable and like to be true (quoth Theagenes) because of your deliuerie. But what other Pantarbe shall we haue to aide vs out of the next daies danger: for the most wicked Arface doeth not promise immortallitie for auoyding the fire (which I wold to God might happen) but deuileth in the meane time some other new and strange punishment. And I wold to god that she wold condemne vs both at once, to one kinde of death, verily I woulde not call that death, but a rest from all our troubles. Be of god comfort, quoth *Caricia*, we haue another Pantarbe, this promise which was made vs this night past, and if we trust in God, either we shall haue more pleasure if we be saued, or die with better mindes if neede require. Thus were these occupied, sometimes lamenting & bewailing more either for others, then for their owne estate, sometime woulde they take their last leaue, and make a new promise, & sweare by the Gods and their present fortune, that they wold hold their faith in loue inuolable to the death. Bagoas and the fiftte Horsemen which were sent with him, came to Memphis late in the night, whē al were asleep, and when he had waked them who laye nere the gate, softly and told them what they were, and were knownen, they went into the gates altogether in hast. There Bagoas left his horsemen, inclosing the Deputies Lodging round about with them, that they might be ready at defence if any man wold withstand them. Himself went out by a certaine posterne, which the other knew not, and hauing with him adown broken down a slender doore, and told him who dwelled thereby, what he was and commanded him to make no noyse, he went to Euphrates, knowing the way readily by continual vse before, and yet the more shone a little. Whom, finding him

Bagoas cometh to Memphis, & takes away Theagenes and Caricia.

him in his bed, he awaked, and as he made a noise, and asked who was there, he badde him peace, saying, it is I, bidde one bring a candle hither: then he called a boy which waited vpon him, and bade him light a candle, and awake no man else, when the boy was come, and hadde set the candle in the candlesticke, Euphrates saide what newes that you come so sodainely, and not looked for: I neede not, answered he, vse many words, but reade these letters, and marke this seale, and vnderstand that it is Oroondates that giueth this charge, and think that it is good to fulfill the contents of them. As soone as Euphrates had reade both the letters, he saide, Arface will be sorrowefull, and at this tyme is in great perill, by reason that she hath had an ague, which I thinke the Gods haue sent her yester day, and now is she in a burning heate, so that we haue small comfote of her life, I woulde not deliuer this letter vnto her, though she would aske for it, who rather would die her selfe, and kill all vs too, before shee would deliuer these pong folkes to you, & knowe that you come in due time, and take them with you, & helpe them all that you may, haue pittie vpon them who are pittifull and unhappy, & haue bene afflicted fere hundred waies soze against my will, but Arface gaue commaundement. Herry they are (as may appeare by them) of a good stocke, and as I by experience haue scene, very modest in all points, and so he led him to the prison. When Bagoas saw f young prisoners, though they were pined away with tommits, yet he wondred at their tall stature, & excellent beauty, they were troubled a little, because they thought that Bagoas came at such vntimely season by night, to giue them their last and deadly iudgement, yet they toke heart vnto them, and looked chearfully as though they cared for nothing, and gaue them who were there manifest tokens that they were very glad thereof. When Euphrates came nere, & set to his handes to take away

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Justice can  
find out all  
euill deeds.

the stocks whereunto their bands were tide. Theagenes cried out : O godly *Asface*, she thinketh to hide her mischeuous deedes by night and darkenesse, but the eie of iustice is quick to repproue, and will bring to light all wicked deedes, be they neuer so closely and priuilye done : but doe you as you are commaunded, and whether it be fire, water, or sword, that is appointed for vs, let vs both together, and at one time, haue one manner of death. *Cariclia* made the same petition too. Wherefore the Eunuches wept (for they partly vnderstood what they said, and brought them out with bands and all. When they were out of the deputies house, *Euphrates* carried behinde, and *Bagoas* with the horsemen that came with him, tooke off many of their irons, & left then no mo but so many as might keepe them safely, and not annoy or hurt them, and set them vpon horses, and going round about them, went as fast as they could to Thebes. When they had ridden all the night after, and tell thre a clocke at after none the next daye, and neuer a lighted, and then not able to abide the heat of the sunne, as is like in the middest of the Summer in *Aegypt*, and hauing a wil to sleep, but most for that they sawe *Cariclia* weary of riding, they meant to ride some what aside, to ease them selues, and bayte their horses, and let the maide rest. There was a little hill vpon the banke of *Nylus*, about the which the water went, not keepinge his straight course, but was turned in manner halfe round, so that it made the place like a little Island that which was thus compassed w<sup>th</sup> the water was full of ranke grasse, by reason that it was so nere the water, so that it was very good for cattle, and horse to feed in: it was shadowed moreover with trees of *Persia*, and great figge trees, and such other as doe commonly grow about *Nylus*. There *Bagoas*, and his companie alighted, and vsed the trees in steade of a Tent, and did eate meate him selfe, and gaue *Theagenes*, and

*Cariclia*

Caridia some too, who at the firste would eate none, saying: it was needelesse for them to eate, which should by and by be slaine, but that he compelled them in a manner and perswaded them as well as he could, that there was no such matter, and he tolde them that they should be carried to Oroondates, and not be killed.

When the heate of the daye was past, and the sunne shined on their side, and out of the west there came one on horsebacke to Bagoas, who for haste that he made, panted himselfe, and his horse had sweatte so muche, that he could scant sitte vppon him. And when he had said somewhat to Bagoas secretly, he made no more hast, but helde downe his head a little, and as it were mused at that which was told him, and after saide: Strangers be of god chere, you are reuenged of your enimie, Arface is deade, who when she hearde that you were gone, hanged her selfe, preuenting by her will, death which necessarily should haue ensued. For she could not haue escaped Oroondates, and the king without punishment, but either she should haue bene put to death, or continually shamed all her life after. Suche worde doth Euphrates sende by this messenger. Therefore be merry, because I knowe wel ynough you haue hurt no body, and she that hurt you is dead. Thus said Bagoas to them, not speaking Greeke very well, but letting many false phrases escape him, yet he staied not, but tolde them, for that he was partly gladde himselfe, because he scant was content with Arfaces forwardnesse: who while she liued, plained the tyrant, and also to chere, and comfort the yong folkes. For he hoped that Oroondates would accepte well of his paines, (which was a hard matter) if he could keepe the young man well, whose comlienesse would staine all the other courtiers: and the mayde of such singular beautye, to be his wife after Arfaces death. Theagenes and Caridia were very gladde of these newes & thanked the mighty

Arface hangeth himselfe.



## The Æthiopian History

What some  
would do, to  
be reuēgd of  
their enemies

Goddess, and iustice therefore. For then they thought they should haue no more paine, though they had neuer so ill lucke, seeing that their mortall enemie was dead. So great a pleasure haue some though it were to die, so that they might die with their enemies destruction.

When it drew toward night, and the heate beganne to abate, so that it was better to trauell in, they set forward, and rode all that euening, and the night, and the next morning, making the more hast to take *Oroondates* at *Thebes*, if they might, but they lost their labour.

For after that one of the host met him, & told him that the deputie was not at *Thebes*, & that himselfe was sente to take vp all the souldiers that were in wages, though they were any where in garrison, & bring them to *Syene*, whither he willed them to go: so al was in trouble, and hurly burly, and it was to be doubted that the city was taken by reason that the deputie came too late, and the

Celerity is a  
principal vertue  
in warre.

*Æthiopian* armie used such celeritie, that it was there before any newbes came, that it was comming. *Bagoas* leaste his intended iourney to *Thebes*, and went to *Syene*, and being now almoste there, he fell into the *Æthiopian* scout, a balliante crew of lustie souldiers, that were sent before to spie the countrie, that the great army might haue safe passage, who at that time, as well because of the night, as also for that they were not very skillfol of the countrie (for so they had commission to lay their ambushment wheresoeuer they saw any conuolious place) hidde themselves vnder certain bushes for their owne defence, & the better to grieue their enemies too, and slept not. Early in the morning when they heard *Bagoas*, and the other horsemen ride by, and saw that they were but a few, they suffered them to ride on, and when they knew certainly that none folloved them, they brake out with a great noise, and pursued them. *Bagoas*, and the other horsemen that were with him, being amazed, as well with their suddaine crye, as also

for

for that they knew them to be *Ethiopians*, by their colour, and themselves not able to withstande the number (for they were a thousande sente to spie the country in light harnesse) carried not so much, as to looke them in the faces, but fledde, not so fast at the first, as they might, because they wold not haue their enemies thinke that they would flie in hast. These chased them, and sente out aboute two hundred of the people called *Trogloditæ*. The *Trogloditæ* are a people of *Ethiopia* that liue in husbandry. They border vpon the *Arabians*. They were very swift of nature, and practise the same from their youth. They neuer weare heavy armour, but vse slinges in battaile, and suddenly inuade their enemies, and so indamage them. If they perceiue that they be too weake, they flie: their enemies neuer pursue them, for that they knowe they are ouer swift, and wil hide themselves in euerie corner. Thus these ouertoke the horsemen, being themselves on foote, and wounded them in casting out of their slinges. But when they returned vpon them, they would not abide by it, but fled backe by little and litle to their followes: which when the *Persians* perceiued, they despised them because they were no more: wherefore they chased them as faste as they might, & when they had folowed them a litle, then rode they forward againe with as much speed as they could, and spurred their horses, and gaue them all the raynes at will. By which meanes some escaped, and fledde vnto a hil that standeth by *Nylus*, vnder the which they couered themselves that their enemies might not see them: but *Bagoas* was taken because his horse stumbled and he fell, and hurte his legge that he could not stirre it. *Theagenes* also, and *Carichia* were taken prisoners, who thought it shame to forsake *Bagoas*, whose good wil they had tried toward them already, and hoped to find more at his handes after ward, and therefore carried by him, partely for that they could not flie, but especially as I thinke

What people the *Trogloditæ* are, and the manner of their country.

*Theagenes* and *Carichia* are taken prisoners of the *Aethiopian* torciders.

## The *Æthiopian* History

thinke, willing to yeld them selues to them. When Theagenes saide to Cariclia, thus is our dreame come to passe: these be the *Æthiopians*, in whose land it is our destinie to come. I am determined therfore to yelde to them, and committe our selues rather to doubtful fortune with them, then to present peril with Oroondates. Cariclia vnderstood all the matter, which was now ledd thereto by destiny, as if she had bene taken by the hand, and conceiued better hope in her mind, supposing those who tooke them, rather to be their friendes, then enemies, yet she tolde nothing to Theagenes of that she thought, but said: she was well content. When the *Æthiopians* were come to the, they knew Bagoas to be an Eunuche by his face, but made further inquirie what these shoulde be, because they sawe them bounde, and without harnesse, of an aegyptian of their own company, and another who could speake the Persian language, thinking that they shoulde vnderstand either both, or one of them at the least. For espialles, and sozeriders are taught of necessitie to haue suche with them as can speake the language of the inhabitauntes, and their enemies, that they may the better vnderstand that, where about they are sent. After Theagenes, who by continuance of time had learned the aegyptian tongue a litle, and coulde answer to a short question, had tolde them that he was the chiefeest seruant about the Persian deputie, and himselfeues Greekes, taken prisoners first by the Persians, but now through better fortune of the *Æthiopians*, they determined to saue their liues, and take the prisoners and make a present of their first pray to their king, of the chiefeest iuel his Persian enemy had. For Eunuches are in the courts of Persia, eies, and eares to, who because they neither haue children, nor kinsfolkes, to whome their mindes might be bente, they depende onely vppon him who hath committed himselfe to them, and they thought that the two young folkes

Of what estimation Eunuches are in the Persian Court.

young folkes would be a goodly present to waite vppon their king, and grace to his route. And thus they sette them vppon horses, and so carried them away, because else he being wounded, & these hindered with their hands could not goe so fast as they. Surely that which was done, was like a prologue of a comedie, strangers being prisoners, who a little before were afraide still of death that they saw before their eyes, were not now carried any more captiue but garbed with a number of such, as should within a short time become their subiectes, and in such case were they.

In what case  
Theaginis &  
Caricia were

## The ninth booke

### *The Contents.*

This booke containeth the siege of Syene, in which was Oroondates, and the drowning of the countreie round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was giuen vp: then the falshod of Oroondates by stealinge loudainlye away to Elyphantina. After this is described the great battell betweene Hydaspes and Oroondates, in which Oroondates was overcome, and taken prisoner, and yet in the end pardoned. After this Hydaspes vieweth the prisoners, and disposeth them diuersly.

**B**y this time was Syene besieged round aboute, and inclosed with the Aethiopian armye, as if a man would haue set nets about it. For Oroondates when he heard that the Aethiopians were at hand, and that they left Cataracta, and came to Syene, got in to the towne before them a litle, and closed vp the gates and when he had planted his slinges, and other ordinaunce vppon the walles, he waited to see what they would doe. Hydaspes kinge of Aethiopia, hearinge a great way off, that the Persians were entred into Syene by

Syene besieged by Hydaspes,

## The Æthiopian History

Theagenes &  
Caricia pre-  
sented to  
Hydaspes.

Gold serueth  
for yron in  
Aethyopia.

by his spies, and so; all that he vsed the same celerity in their pursuit, by which he was in hope, he should haue bene before them, yet came thost, lodged his army before the ritty round about without anye skirmishe, as if he should haue sitten at a play, & killed all their countrie with thre score hundred thousand men and castell, so that they draue them into a straight corner. There his espialles finding him, presented their prisoners, he tooke great pleasure to loke vpon the yong couple, and hadde god affection to them in his minde, as those that should be his owne children afterwarde, although hee knew not so much, but especially he accounted it god lucke that they were bounde. And saide: lo at the first the Goddess deliuer our enemies to vs in bands, and seeing that these be the first prisoners, they shall be kepte to the ende of the warre, to be sacrificed at our triumph to the Goddess according to the olde custome of the Æthiopians. After he had rewarded his spies, hee sente them and the prisoners to their impedimentes, and set a company to keepe them, which could well speake their language, and gaue them straight commaundement to loke well vnto them, and let them fare of the best, and keepe them from all manner of vncleannesse, as things appointed for sacrifice ought to be kept, and that theyr bandes should be chaunged, and haue chaines of Gold for them. For wherefore so euer yron serueth in other countries, gold serueth in Æthiopia, and they did as they were commaunded. When they toke of their former chaines and without doing any thing els put them in comfort, that they shoulde liue more at ease, and fitted for them setters of gold. Theagenes laughed and saide: god Lord whence commeth this trimme change? Cruely fortune flattereth vs wonderfully, we chaunge yron for Golde, and in prison we are enriched, so that wee be more worth in our bandes. Caricia smiled too, and would haue him of another minde, and therefore brought



brought him in remembrance of that which the Gods had foreshewed vnto them, and so put him into better hope. But Hydaspes himself assaulted Siene, and where as he thought before, that with his greate hoste at the first approach he should haue overthrowen the towne walles and all he had almost bene then repulsed of the that kept the same, who daied not, but valiantly withstood their enemies force, and rayled on them spitefully to anger them the more. He very wroth that they were fully determined to endure to the ende, and hadde not straight yielded themselves to him, thought it good not to trifle the time with his army, and doe, nothing nor to laye suche a siege whereby some mighte escape, and some be taken, but utterly in shorte space to spoyle the towne. Wherefore he deuised suche a peece of worke hee parted the compasse aboute the walles amonge his souldiers, and to euery tenne men he appointed tenne yardes, the length and breadth thereof was very great, and commaunded them to make a ditch: some digged, other carried the grutte away, and some therewith dyd raise vp a counterwall against that which was beesteed. No manne durste come out of the towne because of the great armie, to hinder or lette the worke that it might not be made round about the towne, and theyr flinges, and other engines serued to no purpose, because they saw that the space betwene the two walles was so greate, that they who made the ditch, were without their danger. When they had soon dispatched this, by reason of the great number of the labourers, he beganne such another thing. He leaft betwixt the two endes of the ditch, the breadth of one hundred foote which hee ditched euen vnto Nylus, bringing the same still from the lower grounde to that which was higher, and more harde. A man might haue likened that worke to a long wall, because it kepte equally an hundred foote in breadth, and was so long as the ground which

## *The Ethiopian History*

which is betwene Nilus and Syene, when hee hadde brought this to the bankes of Nylus, he turned the water into his riuer, which in falling from a higher place into that which is lower, and out of the wonderfull breadth of Nylus into a narrow riuer wroght by hand, made a great noise, as well at the entry thereinto, as also in the ditch whē it was in, so that they might heare it, that were a great way off. Which when they who were in Syene saw, and vnderstode into what danger they were brought, because he meant by so compassing them aboute, to drowne their towne, so that none of them might flee, so that they were so inclosed with the walles, as wel by land as water, and that they coulde not be assured, though they aboade within they made a good shift, as the time would suffer, to saue themselves. Firste, when the gates, and the woide worke aboute them sayled, they laide vpon it plaister, and pitche, to make it the surer, and they vnderpopped their walles that they might stand the stronger. Some broughte earth thereto, and some stones, manye broughte olde timber, and euerie man that which was next hand: no man was vnoccupied, but women and childre, yea and old men too laboured hard. For danger of death refused the ayde neither of anye age, or kinde. The sturdyer young men, and those that were in wages, were set to make a little countermine that shoulde stretch to theyr enemies fortresse, the manner whereof was thus: they digged a pitte almost fise yardes right doovne, harde by the vball, and there layde a sure foundation. Then digged they forwarde, straighte to their enemies Bulwarkes by Torche lighte, and those that came after in order, conueyed the grypt from those that went before, and caried it into a certaine part of the citie, wher their Gardenes were. And this did they for this purpose, that if the water came in this place whiche was without earth, it might haue a way to breake out, and fall

fall away. But this calamitie prevented the redynes  
of the cittizens. For Nylus hauing now passed the long  
ditch, fell very fast into the rounde Riuer, and flowing  
euerie where ouer the Bankes, drowned al that space  
betwene the two walles, and made it like a standing  
Poule. And thus was Syene made an Island, & a cittie  
which standeth in the middelt of a countrey, was com-  
passed about with water, and beaten vppon soare with  
the waues of Nylus. The wall of the towne with stode  
the force of the water but one day. But as soone as the  
water increased and wared high, so that it sunke into  
the greund, by reason that it was blacke and fruiteful,  
and wetted somewhat deepe, and toke the foundation  
of the Wall, so that the weight aboue began to shake,  
and do as though it would fall in euery place, where  
the softnesse of the earthe caused it to shrink, in suche  
sort that all their prouision trembled, and the warders  
vpon the wall were afraide of drowning, and by that  
time that it was nighte, a parte of the wall where the  
towers stode, fell downe, not so that the fall was lesse  
then the water, nor able to receiue the same, but that  
it was five yardes higher, so that almost it put them al  
in feare of drowning. Wherefore there arose a pitiful  
crie of al manner of folkes that were in the city, so that  
their enemies might heare it, who lift vp their handes  
to heauen, and called to the Goddes for helpe, which  
was all their hope which was left, and humbly besoght  
Oroondates to sende Messengers to Hydaspes, to in-  
treate of peace. He was contente, now being made the  
seruant of fortune, wer he neuer so loathe. But howe  
he shoulde sende to his enemies, because the waters  
wente round about him, he coulde not tell but as ne-  
cessitie taught him. For when he hadde written what  
he would, and tyed it to a stone, with a sling he cast the  
same inside of a Messenger, to his enemies. by that  
meanes sent he his humble pzaiers ouer the sea. But he

Siene a part  
terne of a mi  
ferable besie-  
ged city.

## The *Æthiopian History*

lost his labour, for that the strength of the sling coulde not ouerreach the length of that space, but fell into the water before it came to them. He caste againe in like sort, and was deceiued: so did al the archers, li<sup>ke</sup> such as contended to shote at some mark, and laboured to shot beyonde the bowled ground. Last of all they helde by their handes to their enemies that stode on their footrestes, who had good gaine at their miseries, and declared by signes as well as they could, what those throws meant: sometime they helde vpppe theyr handes before them, like such as craued mercie: sometime would they holde them behind their backs in token that they were ready to receiue bands, and become their bondmen. Hyd<sup>es</sup> perceiued that they desired health, and was ready to graunt it them. For the enemy that yeldeth, doeth make, and in a manner force a noble man to be gentle. But because he had no ready way thereto presently, he determined to trie them better. There was certaine boates which hee suffered to come out of *Nylus* into his ditch, and there he withhelde them. When he had chosen ten of the newest of them, and furnished them with Archers, and other armed souldiers, and told them what they should say, he sent them to the persians. They rowed in good order, that if their enemies would do any thing that they looked not for, they might be ready to fight. Truly this was a strange sight that a shippe should sayle from wall to wall, and a harrier shoulde practise his skill in the middelt of the drye lande, and a boat be rowed where the plow was wont to worke. And although the toile of warre euer deuise<sup>th</sup> new thinges, yet then inuented it the straungest thing, when it made those that wer in ships, fight with them that stode vpon the wals, and ioyned two armies by sea and land together. Those that were vppon the walles, seeing the boates full of armed men drawe nax to that part where the wall was fallen downe, bringe  
men

New deuises  
in warre.

men amazed and full of feare for their present dangers, suspected them who came for their safetie (because in extremitie all that happeneth is feared and suspected) and so cast stones, and shot toward the ships. In such sorte deale men that are in desperate case, accounting euerie final protecting of their life a vantage. HARRY in their casting they so directed w their hands, that they would not hurt them, but forbid them the land.

All things  
fearefull in  
extremity.

The Aethiopians also shot, but more certainly, and as men that vnderstande not the Persians minde, and killed them by two or three at once, so that some of them suddenly wounded, fell ouer the walles headlong into the water. And the skirmish had bene worse while the one spared, and did but defend them from land, and the E-thiopians fought very angerly, if a certaine olde gentleman of Syene had not come and spoken thus to them on the walles: O mad men, and too much amazed wyth your miseries, doe we now keepe them off, whome we humbly prayed to helpe vs before, seeing that they come to vs contrary to all hope? Who if they come friendly and bring vs peace, they shal be our saviours, but if they meane to deale like enemies, they may with litle laboꝝ be slaine when they be landed: but what shall we be the better when we haue slaine these, seeing that so blacke a cloud hangeth ouer our heads, both by water, and by lande? Why do we not rather let them come in, that we may vnderstand what they haue to say: euery man thought that he said well. The deputie also commended his deuise. Wherefore euery man went by and down and layde his weapons a parte. When that space betwene the towers was without defendants, and the people gaue them a token with a banner that they were contente that they shoulde land, the Aethiopians came nere, and as it were preached out of their ships to the besieged company thus: ye Persians, and men of Syene, y be here, Hydaspes king of the East and West Aethio-

The oration  
of a gentle-  
man of Syene



## The Æthiopian History

Hydaspes  
commended  
for a virtu-  
ous king

opians, and at this time yours also, knoweth both how to overcome his enemies, & is ready of nature to grant mercy to them that humbly aske it, judging that to be the vertue of his soldiers manhood, but this his own praise and honour, proceeding from curtesie. And although he haue your lives in his hand, either to graunt it you, or take it away: yet because you humble you selues to him, he willethe you not to be in feare, and he will not himselfe, but giueth you leaue to appoint what conditions you will, to be deliuered in this peril: for he is not minded to deale Tyrantlike with you according to his own wil, but gouerneth mans estate with mercy without enuie. The people of Syene made answere, that they committed themselves, their children, & wiues to him, to doe with them as he should thinke good, and that they would render by the cittie also if they might liue, which now was in desperate case, and vtterly lost, except the Goddess and Hydaspes do preuent the ruinous decay. As for Oroondates, he answered that he would depart from all that for which the warre beganne, and that he would let him haue the cittie Philæ, and the Sinaradge mines, but hee made request that hee would not deale hardly with him, or cause him to yealde him selfe, and his army. But if Hydaspes would keepe all the points of courtesie, he should giue him leaue to depart quietly with his souldiers to Eliphantina, which should doe him no damage, nor lifte by any weapon agaynst him, els he had as liue die now as to liue any longer, and be condemned by his king for betraying of his armie: and perchappes that also would be worse, for that now hee should haue but a simple and vsual death: then he sholde haply haue new torments deuised for him. When hee had said thus, they desired them to take into their company two Persians, vnder pretence that they should goe to Eliphantina, & if they would yealde that were in that towne, he would do the like without further delay.

With

With this answer the Legates departed, and took the  
twoe Persians with them, and recompted to Hydaspes  
how they had sped. Who after hee had smiled a little,  
and much blamed Oroondates for his great foolishnesse,  
that he being a man not in his own power, but in an o-  
ther mans either to live or die, would argue of any con-  
ditions, saide it were very fondly done, to destroy such a  
number of one mans madnesse. And so he let those de-  
part to Elyphamina that Oroondates sent, as though he  
cared not if they made what prouisiō they could to with-  
stand him. But of his owne minne he appointed some to  
make a damme at the entrance of Nylus, into his ditch,  
and other some to turn the water another way, that so  
the water (if there came no more in) might be the sooner  
auoided out of the space betwene Syene and them, and  
the harder to trauell in. They began the worke a little  
as they were commaēded, and would haue proceeded the  
next day, but then they could do no more because of the  
night that came vpon them. Howsoever they that were  
in the city, sought all meanes they coulde to saue them-  
selues and were all comforted with this health that was  
promised them vnlooked for. And those that made the  
mine vnderneath the grounde, drew somewhat naxe  
to the enemies ditch: which thing they gessed, because  
they toke the measure of the space with a line, other  
sette proppes to stay by the walles, which thing they  
might easily doe, because of the stones when the wall  
fell inward. Yet when they hadde doone all that they  
could, and thought themselves in safetie, they were not  
a little troubled, but about midnight a great part of the  
Aethiopians beganne to digge before night (whether it  
were because the grounde were loose, and not thicke y-  
nough wher the damme was made, and so the founda-  
tion was thoroughly wetted, or els by reason y the work  
men left some empty place in the ground, and therefore  
it decayed: or whether the water came into the place,  
where

## The *Æthiopian* History

where was not grette inough laid, when the workmen were gone, & so the damme was broken, by reason that water did increase & swell, or whither a man may iudge it the pꝛouidence of God, brake and made such a noyse, which so abashed them, that they knew not what was hapned but both the *Æthiopians* and *Sienians* thoght that the most part of the walles vvas fallen dovvne.

They which were in the Tents kept themselves close, because they were well, and thought they should know what it was in y<sup>e</sup> morning. But the citizens went roād about vpon the walles, and seeing y<sup>e</sup> all was wel there, they thought that their enemies had had some mishap, vntil the morning toke away al this doubt. & the breach was espied, & the water suddenly auoided. Then did the *Æthiopians* dam vp the entꝛe of their ditch, and made flood gates of wood, and laide many thousand loades of earth therein, which they fetcht as well from the land as by water in their boates, and thus went the water away at length, yet could neither of them com to the other: for the arth was couered with a depe mud, and vnder that which seemed to be dry at the top, ther was much wetnesse, which as wel deceiued men as horses. So they passed their time two or thre daies, and in token of peace the people of Syene set vpon their gates, & the *Æthiopians* layde aside their armour. And so was there a truce, yet came they not together, neither was there kept watch and warde with either of them. But they that were in the Citie gaue themselves to pastime and pleasure, for then it hapned that Nyloa the highest feaste that the *Egyptians* haue, fell, which is kept holye about Midsummer, at what time the flood increaseth, & it is honoured more then all other for this cause. The *Egyptians* saie Nylos to be a god, & the greatest of all Gods, equal to heauen, because he watereth their countrey without cloudes, or raine that commeth out of the ayre, and thus both he euery yere without faile, as wel

Nyloa a feast  
that the *Egyptians*  
keepe in  
the honour  
of Nylos.

as if it should raine. And this is the common sorts opinion. But the cause why they gaue him so diuine honour, is because they thinke that the mixture of moiste and drie, is the speciall cause of the beginning and continuance of mans life (as for the other elements, they depend vpon these, and are wheresoever these bee) and they daime that moisture proceedeth from Nylos, and drynesse from the earth: but this euery man knoweth also. Parry their diuines say that the earth is Isis, and Nylos is Osiris, giuing to either a new name. Therefore the Goddess is very desirous of his company, and reioiceth when he is with her, but loueth when he is absent as if some unhappy blast by lightning had touched her. This tale haue the skilfull men in natures secretes deuised, because as I thinke, they would not make prophane persons priuie of the secrecies contained therein: but they instruct those that are desirous to knowe these priuities in their vestr by candle light. And lette this suffice to be spoken at this tyme, by the leue of the gods, as for the great secrets they shal not be reuealed for reuerence sake. Now lette vs proceede orderly with that which was done about *Syene*. When the feast of Nylos was come, the inhabitants fell to killing of beasts, and to do sacrifice, and for al that their bodies was busied with their present perilles, yet they myndes, as much as they might, were godly disposed. Oroondates, wayting his tyme, when the Syenians were faste a sleepe after their feasting, conueied his army priuily out for he had secretly giuen the Persians warning before, at what houre and which gate he would go forth, euery Decurion was charged to leaue all their horses, and other cattell behinde, that they might not trouble them in their way, nor make a noise, whereby that they did shoulde be discouered, but euery man to take his armour, and a boord, or plancke vnder his arme.

When they were come together, as hee had com-

A iii.

manded

## The *Æthiopian History*

Oroondates  
subtile escape  
from Syene  
to Elephan-  
tina.

maunded he cast the wordes that euery man carried, ouerthwart the *Dse*, and laid them in such sort that one touched another. and so conducted ouer hys armye with a little paine and great speed, as if there had been a bridge, for that they who came after, deliuered their wordes to them that went before. When he came to land, he went prauily by the *Æthiopian*, who suspected nothing lesse, nor kept watch any longer, but slept soundly, as fast as his bresth would giue him leaue, and wēt to *Elyphantina* and was let in by and by, for that the two *Persians* which were sent from *Syene*, (as was appointed) waited for his comming euery night, & when they hearde their watche *Wo*de, they sette open the *Gates*. When it was daye the people of *Syene* fyrste knew of this escape, suspecting the same for that euery man missed the *Persian* that was lodged in hys house, and could not heare of them, and by the bridge whiche they sawe before the *Towne*. Then was the *Cittie* in great feare againe and looked for grauous punishment for this seconde iniurye, because they had shewed themselves so vnfaithfull to lette the *Persians* escape, after they had found such clemency at the *Æthiopian* hands. Wherefore they determined euery man to go out of y<sup>e</sup> *Cittie*, and yelde themselves to the *Æthiopian*, and by oath to confirme their ignorance, if happilye they may moue them to pittie. When all of euery age wer come together, and hadde taken boughes in their hands, to declare their lowlinesse and humility, and with tapers burning carried all their *Gods*, and holy images into shen of peace, and wer come ouer that bridge to the *Æthiopian*, they fell vpon their knees, and sate a farre off, and gaue al at once a sorrowful and lamentable cry, crying in humble sort the forgiveness of their offence: and to obtaine it the rather, they layde their infants before them, suffering them to go whither they woulde, so aswaging the wrath of the *Æthiopian* with they<sup>r</sup> age, which

A pittfull  
cry.



which was without suspicion and blame. Those children so: scarce ranne from their parentes and Purles with a wonderfull cry: some crept in the waye which went toward the Ethiopians host: other lay and cryed which could not speake perfectly, and woulde haue made any man to take compassion vpon them, because fortune euen in them printed out an humble estate.

When Hydaspes saw this, he thought that they craued mercie in more earnest sorte then they did before, and therefore sente one to knowe what they woulde haue, and how it happened that they came out alone, and not the Persians with them: They tolde him all the Persians flighte, their innocencie, the high feast of the countrie, and howe that they priuily slept away while they were busy in the seruice of their god, and whē they had banquetted, and were fallen asleepe. Whereas perhaps if they had sen them being without armes, they shold not haue bin able to haue staied them being armed.

When Hydaspes heard this, he suspected (as the troth was indeed) that Oroondates would do somewhat to intrap, and hurt him. Therefore he sent only for his priests, & when he had worshipped the Godds of greatest price, he asked them if they could informe him of anye thinge that they meante to doe, and whither they were gone, and wherein was their greatest trust. They answered that they knew nothing certainly: marry they deemed that he was gone to Eliphantina, where the chiefe strength of his armie laie, & that Oroondates best trust was in his barde horses. When they had saide thus, they desired him to goe into the towne as his owne, and to take from them all his displeasure. But Hydaspes would not enter into it at that time, yet he sent thither two troupes of armed men to see whither there was any guile as he suspected, if not that they shoulde be a garrison to defende the cittie, this done he sente away the people of Syene with gentle promises, and went himselfe

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helfe forward with his army, either to receiue the Persians if they set vpon him or if they would not, to charge them. He hadde scant sette his men in array, but his espialls gaue him warning that the Persians were coming in battaile rare with banners displayed. Oroondates mustred a great army of Elyphantina, but when he sawe that the Æthiopians were so nere, and he looked not for them so sone, he was forced to take Syene with a fewe souldiers. where he inclosed on euery side for al that he sued for safetie, and obtained it according to Hydaspes promise, yet was he the falsest man aliue, who caused two Persians to go ouer with the Æthiopians, vnder colour that they should inquire, and know howe they of Elyphantina would make peace with Hydaspes, but in deede to vnderstand whither they made themselues ready to battaile, if he by any meanes could escape, which fraudulent, and guilefull deuise he putte then in practise. And when he found them well provided, he leade them forth streight, and protracted noe time till he came to his enimies, putting all his hope in celeritie, if he might take his enimies vnprovidd. By this time either armie had sight of other, and he tooke the field first with al the Persian brauery, so that it glistered with their siluer and gilte armour, as if all the place had beene on fire. For then the Sunne arose, and shining vpo the Persians, gaue such a wonderful brightness from their complet harnesse, that it rebounded vpon those that were a great way off. In the right wing of his army he placed the Medes and Persians that dwelled not farre off, in the forefront whereof wente those that were surely armed, & the archers that wer lightly harnessed came behind them, that they might shote the better, being defended by them. In his left wing were the Ægyptians, and Africans placed, and slingers and archers with them too & then he charged ofte to breake out and assaile the side of their enimies battaile. When  
selfe

The order of  
Oroondates  
his armie.

selfe was in the midst of his maine battaile, sitting in  
 a chariot verie brauely, enclosed therewith rounde a-  
 bout for his better safety, before whom was his barbe,  
 horsemen, vpon trust of whome he ventured to ioyne  
 with his enemies. For this is a valiant true, and is set  
 before the other army, as if it were a wall that might  
 not be battered. They are armed thus. A picked fellow  
 of great strength putteth vpon him an helmet accor-  
 ding, which is fit for him, as if hee should put on a Ma-  
 zarde in a maske: this couereth his head downe vnto  
 his shoulders, sauing that there be holes left for him to  
 looke out at, in his right hand is a great staffe, bigger  
 than a speare, with his lefte hande he ruleth his horse,  
 by his side hangeth a sword, and all his body is couered  
 with a coat of stele. And a stele cote is made thus: with  
 peeces of brasse and yron, as big as the palme of a mans  
 hand, they make a cote as it were of scales, laying the  
 end and sides of each of these vpon other (so that the ne-  
 thermost part of one, goeth ouer the toppe of the other)  
 and so they sow them together, and this lieth vpon e-  
 uery part of the body without any adoe: it compasseth  
 euery ioint, and neuer letteth a man either to strayne  
 out his limbes or draw them in, for it hath flexures, and  
 reacheth from the neck downe to the knees, sauing that  
 necessity forceth that it be cut off betwixt the thighes,  
 as one should sit vpon his horse: and such is a coate of  
 stele, which beateth off al darts, and keepeth off al ma-  
 ner of blowes.ouer their legs to their knes, they pull  
 on a boote which is tied to their iacke. Like vnto this  
 do they arme their horses: about his legges they tie  
 bootes and couer his head with frontlets of stele, from  
 his back downe beneath his belly hangeth a cloth with  
 diuers wreaths of yron which doeth both arme him,  
 and by reason of the space that is betwene it, hindreth  
 not his course at all. Being thus appointed, and in a  
 manner thowen into his armour, hee sitteth vpon his  
 horse

Howe the  
 Persian horse-  
 man is armed

How a stele  
 coate is made

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horse, marry he leapeth not by himselfe, but other helpe him, he is so combred with the weight of his armour. And when the time of battaile commeth, hee giueth his horse the raines, and spurreth him with his heeles, and so fast as he can, he rideth vpon his enemies like a man made of yron, or an image fashioned with hammers.

His great staffe at the fore end is tied to his horse necke with a corde, and the hinder ende is made faste to the buttockes of the horse, so that in the conflict it lieth not back, but helpeth the horsemans hand, which doeth but guide the same aright, and by that meanes giueth the greater blowe, so that it runneth through euery man yf it hits, and often times it beareth thorough two men at one blowe. With such a troupe of horsemenne, and the Persian armie thus appointed, the deputie set forward toward his enemies, leauing the cloude euer behinde him, foreseeing, because he was farre inferiour to the Æthiopians in number, that the water should be in steede of a wall to him, that he might not be compassed aboute with his enemies. Likewise Hydaspes broughte on his army, and placed the souldiours that came from Meroe, being verie cunning in fighting hand to hande againste the Persians and Medes, his enemies righte wing. He set moreouer against them, who were in his enemies lefte winge the Trogloditæ, which came from that countrie where the cinamon groweth, being light harnessed souldiours, and excellent swifte of foote, and cunning archers. But against the myddle warde, which he hearde was the strongest, hee set himselfe and his Cliphantes, with towers on their backes, and the soldiers that came from the people called Blemmies, and Seres: whome he instructed what they should do when they came to fight. When the token was giuen in the Persian armie with trumpette, but in the Æthiopian with drumme and timbrell, Oroondates sette forward as fast as he coulde, but Hydaspes at first went as softly

How Hydaspes ordered his army.

Blemmies & Seres are people of Æthiopia also.

as possible he might, by this meane providing that the  
elephantes should not be farre from those that should  
rescue and defende them, and that the horsemen in the  
middle of his enemies army, should be tried before they  
came to strokes, as soone as they were within daunger  
of shot and the Blemmies perceived that their horsemen  
were hastie to come vpon them, did as Hydaspes com-  
maunded, and leauing the Seres to see the elephantes,  
they ranne a great way before their fellows towarde  
the horsemen, that those who sawe them woulde haue  
thought that had bene madde, that being so few, durst  
incounter with so many, and so wel armed. Herewith  
all the Persians spurred their horses faster then they did  
before, taking their boldenesse in maner for a vantage,  
and thought without more adu at the firste dash to dis-  
patch them. Then the Blemmies when they were al-  
most come to hand strokes, and in a maner stucke vpon  
their speares, suddainly al at once fell downe and crept  
vnder their horses, and knaling with one knee vpon the  
ground laying their heads and shoulders vnder the ho-  
ses without any harme, sauing that they were troden a  
little with their feet: but they did a wonderfull strange  
thing, for contrary to al mens opinion they wounded  
the horses, and thrust them in the bellies, as they past  
by them, wherewith a great sort fell downe by reason  
that their horses for grieue woulde be ruled no longer, &  
so cast them. Whō as they lay on heaps, the Blemmies  
wounded vnder the thighs for y<sup>e</sup> Persian horseman is not  
able to stir, if he want his horse. They which escaped  
with their horses whole, fell into the Seres handes.

a notable fact  
of the Blem-  
mies.

They as soone as their enemies came nere slept behinde  
the elephantes, as behinde a great tower, and moste  
sure couert. There was a great slaughter, so that their  
horsemen were almost slaine. For their horses being  
afrayde of the greatnesse and straunge sight of their  
Elephauntes shewed to them, on the sudden, some tur-



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ned backe, other ranne aside, and caused the maine battaile to breake they array straighte. They who were vpon the elephants, because euery towre had six men in it so that on euery side, two fought saue behind, shot so continually, and so straight as though they had shot at some marke out of their towers, and so if they hadde bene in some steepe castell, so that the thickeesse of their arrowes was like a cloud, to the Persians, especiallpe, for that the *Æthiopians* makinge their enimies eyes their marke, as though they foughte not liue for lyfe, but contended whither were the better archers, did so hit their mark, that those that were stricken ranne here and there with their arrowes, as if they had bene pipes in their eyes. If any of them came against their willes out of the array because their horses woulde not be ruled, they fell among the *Elephantes*, where they died there being ouerthrowne of the elephants, and troden vnder their feet, or else killed of the *Blemmies*, and *Seres* who ranne ont vpon them, as if they lay at receipt behinde the elephants, and wounded some with arrows, and other they killed when their horses caste them to the ground. To be short whosoener scaped, did nothing worthy talke, nor hurte the elephants any whitte, for that the beast is couered with yron when he commeth to battaile and if he were not, he hath of nature so hard a scale ouer his body, that no speare can enter therinto. Lastly when al that remained aliue were put to flight, the deputie with shame inough forsooke his chariot, & gotte him on horseback and fled, & the *Aegyptians*, and *Aphricanes* who were in the lefte winge knewe nothing hereof, but fought manfully, and toke more hurt a great deale then they did: marry they bare it out valiantly. For the souldiers of the countrey out of which the cinamon commeth, being set against them, charged them fore, and draue them to such shifts, that they knewe not what to do, because when they set vpon them

then

then would they flee, and runninge a great way before  
would turne their bowes behind them, and shote as  
they fledde: but if they fledde, then would they pursue  
them neare, and either with slinges, or little arrowes  
impoisoned with dragons blood anioie them grievously,  
for euery one of them hath a rounde with vpon his  
head, in which their arrowes are set in order they turne  
the feathers toward their heads, and suffer the arrowes  
heades to hang out like the beames of the sunne, then  
in skirmish do they take out their arrowes as readilge  
as if they had a quiter, and leaping and dancing in and  
out Satyre like, themselves being warined, and shot at  
their enemies, and haue no ppon heades vpon theyr  
shafter, for they take a bone out of the dragons backe,  
whereof they make their arrowes an ell longe. Whys  
done as well as they can they sharpen the same, and  
make a naturall head thereof, so called perhappes of the  
bones that come out of Greece. The Egyptian main-  
tained the battell, and kepte their order a great while,  
and receined the shot vpon their shields, either for that  
they be of nature great sufferers, and make their bolle  
(not so profitable as arrogante) that they care not for  
death, or else fearing to be punished if they shrunk from  
their standards. But after they heard that the hoysmen  
which was the chief strength, and greatest hope of their  
battaille were put to flight, and the deputie gone  
and that the Meades, and Persians which were the best sol-  
diers hadde done no noble feate, but a little damage to  
the men of Meroe, against whom they were placed, and  
receined a great deale more, & that euery man els was  
fledde, they beganne to leaue fighting, and turne their  
backes to. Hydaspes seeing this notable victorie out of  
his towler, as well as if he had bene on the top of an hie  
hill, he sent herauldes to them that followed the chase,  
not to kil any one, but take as may as they could alive  
and about all other Oioondates, which was done. For  
the

How the tro-  
gloditæ wear  
their arrowes.

Whereof the  
Trogloditæ  
make their  
arrowes.

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the Aethiopians drawing their maine battailes along, yet so that their aray was very thicke, turned & wings round aboute, and so inclosed the Persian armye. and left no place for them to flie, but through the river: into the which when many fell, and were in great daunger, among the chariotts and other multitude of men, then perceined they that that policie which the deputie vsed in the conduct of his army, was very foolish, and to noe purpose, because at the first when he feared leaste his enimies shoulde beset him rounde about, and therefore so lead his army, that Nylus was euer at their backs, he marked not that he left no place for himselfe wherby he might flie. There was he himselfe taken, at suche time as Achemenes Cybeles sonne (who by this time heard what newes were at Memphis) went aboute in that houle to kill him (for he repented that he told any thing of Arface nowe) seeing that all our argumentes wherby he might proue the same were taken awaye, and yet was deceined, and had not given him a deadly wound, but he himselfe straight paid for it, being stricken through with an arrow of an Aethiopian, who knew the deputie, and desired to saue him as the charge was giuen, and was offended that any man in flight from his enimies should so shamefully set vpon his own felowes, & take that opportunity which fortune proffered, a time to be reuenged of his priuate aduersarie. When he was brought by him that had taken him prisoner, & Hidalpes sawe him readie to sworne, and soze bloudied, which he caused to be stinted straight with such thinges as were prouided therfore, because he determined to saue him if he might, he comforted him thus: I graunt you your life with all my heart, for it is a great praise to subdue the enemy in the field as long as he withstandeth by manhood but when he is overcome, with liberality.

But what was y matter that you were so false: I was false to you, answered hee, but true to mine owne printe.

Achemenes  
would kill  
Oroondares,  
but is slaine  
himselfe.

prince When (saith Hydaspes) what punishment thinke you that you haue deserued, seeing y<sup>e</sup> you are overcome? such as my prince ought to take (qd. he) of any of your Captaines that had kept their allegiance to you. Truly (said he) he would commend him, and sende him away highly rewarded, if he be a true king, and not a tyrant, and is desirous that other men by his example shoulde doe the like. But sir (said Hydaspes) you say that you be faithfull, but wil not you confesse that you plaide the foale in aduenturinge to match so many score thousands. He answered, I did not foolishly perhaps, seeing I considered my princes nature, who doth more punish the cowardly souldier, then reward the valiaunt man. I determined therfore to ioyne with you, and doe some wonderful thing, contrary to y<sup>e</sup> opinion of men, as the like occasion of well doing doth oft happen in war, or if I hapned to escape, that I might haue a good excuse because I remitted nothing that I ought to haue done. When Hydaspes heard him say thus, he praised him greatly, and sent him to Syene, & gave the chirurgians charg to looke very wel to him. Himself also entred y<sup>e</sup> towne, with certaine pyked men of his army, and all the men of what sort or age soeuer they were, of the city mette him, and cast vpon him and his arminge, Garlandes and flowers, such as grewe aboute Nylus, and commended him greatly for his notable victorie. As soone as he came into the Towne, ryding vpon an Elephant, insteade of a Chariot, he busied his minde about the seruice of the Gods, and sacred things, and asked of the originall of the feastes of Nylus, and if they could shew him any strange thing worthy to be looked on. They shewed him a deepe well, which shewed the manner of Nilus, like vnto that at Memphis, made of hewed free stone, wherein were lines drawn an elle one from an other, into the which the water of Nylus broughte vnder the earth by a spring, & falling into these lines,

A pretty communication  
betweene  
Hydaspes &  
Oroondates

The nature  
of a cruell K.

## The Æthiopian History

declareth to the inhabitants the ebbes and floudes of *Nylus*, by the number of the figures, which bare or couered, doe plainly tel the rising and falling of the water thereof. They shewed him also the strikes of dialles, which made no shadowe, because the Sunne aboute midsummer at *Syene*, going directly ouer the point thereof, giueth no shadowe, and by the like reason it shineth vpon the water which is in the bottom of their welles. *Hydaspes* maruailed not at this as a thing straunge vnto him, for he saw the like at *Meroc*: but when they talked of their feast, and praised *Nylus* wonderfully, calling him the sonne, and authour of all fruitfulnessse, the upholder of the vpper *Egypt*, and father and maker of the inferiour, which bringeth euerie yeare a newe fertilitye thither, whereof the *Gracians* call it *Nylus*, and telleth them the course of the yeare, by flowing in summer, and ebbing in Autumne, and the flobbers which grow in it in the spring time, and the brode of the *Crocodiles*, & said that *Nylus* was nothings els but 5 yeare. Which opinion also the name approued, for if you diuide the letters contained therein, into vnities, if they be put together, will make three hundred sixty and 5. and so may there bee daies in the yeare. To bee shorte, when they added therunto the properties of 5 flowers, and beastes that breed thereabout: *Hydaspes* said, this tale doth not only belong to *Egypt*, but *Ethiopia* also. And seeing that *Ethiopia* bringeth this floude to you, whether it be a God as you thinke, or a mingle mangle of all other floudes, you haue god cause to honour that which is the mother of your Godde. What doe so, saide the priests, as wel for other causes as that it hath giuen vs a preseruer and a God. When *Hydaspes* told them that they ought to praise reasonably, he entred into *Syene*, and solaced himselfe in the other parte of the day in banquetting with the chief Lords of *Ethiopia*, and the priestes of *Syene*, he gaue leaue to his armye to

*Nylus* runneth through *Ethiopia*, before it cometh into *Egypt*.



doe so too. There were great heards of beastes, flocks of  
 Sheepe, many Goates, and Swine, whereof the Sy-  
 enians gaue some to the armie, and some they solde. The  
 next day after Hydaspes sitting in his royall throne, de-  
 uided to his armie the Cattell, Horses, and all the other  
 bootie, as well that which he had in the Towne, as that  
 he wonne in the field, according as euery man had de-  
 serued. When he was come to him that took Oroonda-  
 tes, Hydaspes said to him, aske what thou wilt for thy  
 labour. He answered, I neede aske nothing, O king,  
 but will be content with that I haue, if you be pleased  
 therewith, which I tooke from Oroondates, and saued  
 him according to your commaundement: and therewith  
 shewed him the Deputies dagger, sette with precious  
 stones of greate value, and wonderfull much woozth,  
 so that some of those that stode by, cryed out it was too  
 much for a priuate man, and a ieuell more fyt for the  
 king: Thereat Hydaspes smiled a little, and said, what  
 can be more mete for a king, then that I shoulde be of  
 such courage of minde, that I am not moued with his  
 couetousnesse, but despise the same: Beside the law of  
 armes giueth the victor leaue to take whatsoener hee  
 fyndeth about his prisoners bodie, wherefore wee giue  
 him leaue to keepe that which he might haue concealed,  
 and we neuer the wisser. After him came they who toke  
 Theagenes and Carclia, and said: O king, our bootie is  
 not golde, nor precious stones, which is little worth  
 in Aethiopia, and are cast about by heapes in the kings  
 Pallace, but we bring you a younge man and a maid,  
 brother and sister, borne in Greece, which except your  
 grace, are the tallest and fairest creatures in the world,  
 wherefore vbe craue that vbe may be partakers also of  
 your large liberalitie and bounty. Wel remembred said  
 Hydaspes, for when you brought them to me, then I lo-  
 ked vpon them sleightly, vberfore let some man bring  
 them hither straight, and the other prisoners also. They

Hydaspes ex-  
 ample may  
 be commen-  
 ded amongst  
 Princes.

## The *Æthiopian* History

were brought out of hande, for that one ran forth with  
to the impediments without the walles, and tolde the  
keepers that they shoulde bring them to the king forth-  
with. They asked one of their Keepers whose fa-  
ther was a Greeke, whether they should be carried, he  
answered, that king Hydaspes would see them, and ther-  
with as soone as they heard Hydaspes named, they cried  
out, the Goddess be our comforte, because till then they  
were afraid least any other had reigned. The said The-  
agenes softly to Cariclia, now my heart you shal tel the  
king of our affaires, seeing Hydaspes reigneth, whome  
you haue told me oft was your father. Cariclia answered,  
my deare, great buisines must be doe with great cir-  
cumspedition. For it is necessary that the endes of those  
things must be done with many circumstances, whose  
beginnings the Gods woulde haue verie troublesome,  
and it is mete not to detecte that in a moment, which  
hath bene long a working, especially for that the head  
and p[ri]ncipal point whereupon this buisines and inu[en]-  
tion dependeth, I meane my mother Persina, is away,  
whome by the fauour of the Gods we heare is aline al-  
so. But if he giue vs away to any man, shal he not cut  
off all occasion how we shal come into *Æthiopia*, said  
Theagenes? you need not fear that, answered Cariclia,  
for we haue heard diuers times ere now of our keepers  
that we are kept to be sacrificed to the Goddess of Me-  
roe, wherefore you neede not doubt, that either we  
shall be giuen away, or killed before we come there, see-  
ing we be consecrated to the Goddess, which thing god-  
ly men cannot vndo, but if we through this our woode-  
fall mirth in hope to spend well, doe without considera-  
tion tell our estate, seeing that they be not here, whome  
may knowe and beare witnes thereof. It is to be fea-  
red least through our negligēce, and that worthily, we  
shall incense him that heareth vs, and make him an-  
gry, who will perhaps also make a mock of it, y we be  
ing

Great mat-  
ters may not  
be sleightly  
handled.

Good men  
will not brek  
a vow

ing prisoners, and appoined to serue, will be so holde to say that we are the kings children, and haue no probable, but fondly deuised arguments to proue the same.

But the tokens, said Theagenes, which I know you receiued and keepe about you, will make for vs, and declare that we be no fraude nor falshood. Tokens Carichia, are tokens to them that know them, and gaue me them, but to those that know them not, and can not vnderstand the whole matter, they are but a vaine treasure: and perhaps would make them lay theft and robbery to our charge. And put the case y<sup>e</sup> Hydaspes knowe some of them who shall perswade him that Persina gaue me them as a mother to her daughter? The surest token Theagenes, that cannot be denied, is a motherly nature, by which it commeth to passe, that that which doth ingender, is pittifully affected by some secreete of nature, toward the which is ingendred. Shall we then neglect these things which may make all the rest seem true. As they thus talked of these things, they were almost come into the kings presence, and Bagoas also was broughte with them. As soone as the king saw them stand before him, he lifted himselfe vp a little from his throne, and when he had saide: The Goddes be mercifull to me, he sat down againe, and was in a studie. When the Noble men of Persia asked him what he ailed, he made answer: I thought this last night, that I had a daughter, which suddenly was growen to such a stature as this woman is off, and though I toke no regarde to my dreame before, yet now by the beautie of this maid which is like her, I remember it againe. Those who were about him, said that it was a fantasie of the mind, which often times would foreshew things to come.

But for that time he made no account of it, but asked them what they were, and of what country bozne. Carichia helde her peace, & Theagenes spake, that they were brother, and sister, bozne in Greece. Noble Greece

R. iij.

(said

It is naturall  
to every creature  
to loue  
their owne  
kind.

Hydaspes  
dreame.

## The *Æthiopian History*

(said hee) who doeth other times bring forth good and honest creatures, and at this time hast provided vs of good offerings, as to be sacrifice for our victorie. But why had I not a sonne also in my dreame? (sayde hee simplingly to them that were by) for as much as reason would that I should haue seene this yong mans figure sicke befoze the maydes. After this he turned his talk to Caricia, and speaking Greeke, (which tongue is in price with the Gymnosophistes, & princes of Aethiopia) saide: thou maide, why doest thou hold thy peace, and not answer to my question? Caricia aunswered: at the Altars of the Goddes (to whome we vnderstande that we are kept to be sacrificed) you shal know me, and my parents. In what countrey be they (said Hydaspes to her againe?) They be here (quoth she) and shalbe present also when we shall be offered. Thereat Hydaspes smiled, and said: surely this daughter bozne to me in my sleepe, dreames that her parents shalbe conueyed out of Greece into the middell of Meroe. Therefore let these be carried away, and kept as wel as they haue bin hitherto, to sette forth and adorne our sacrifice. But what is he that standeth by them so like an Eunuch? One of the men that stode by, answered, that he was an Eunuche in dede, whose name was Bagoas. Let him goe with these also, not as a sacrifice himselfe, but to see to this other maide ordained to be offered, that she may be kept chaste vntill the time come that she shall be offered. For Eunuches are very iealous, & therefore be appointed to take heede y other do not that which they themselves are not able to do. When he had said thus, he looked vpon al the other prisoners, which came orderly, and told them, some whereof, such as seemed were bozne to be slaues, he gaue away, and such as were of good parentage, he let goe freely, saying that he commaunded ten yong men chosen out of al the rest, & as many maidens to be carried with Theagenes for that purpose, when he had

had answered euery man that had neede of him. Last of all he spake to Oroondates, who was brought to him in a chariot, saying: for as much as I haue obteyned that about which we made this warre, I am not minded as many are, I abuse not fortune to desire to get more the other men haue, neither wil I make me a great empire because I haue gotten this victory, but am contente w<sup>th</sup> those boundes and markes which nature made at the firste, whiche parte *Aethyopia* from *Egypt* by the *Suces*, wherein I obserue equitie, and returne, for as much as I haue gotten that I came down for. As for the if thou liue, be deputie of as much as thou hast bin before, and tell the king of *Persia* that thy brother *Hydaspes* hath with hand ouercome thee, but through the moderation of his mind hath released to thee all that was thine, and is desirous to keepe the amitie which is betwixt thee and him, (of which thinge hee maketh greatest account of any thing that is in the world among men) and wil not refuse to fight againe, if thou shalte attempt any thing hereafter. As for the people of *Syene*, I release to them the tributes that they were wont to pay for ten yeeres, and charge & command you to do the same. After he had said thus, as well the Citizens, as the Souldiers that were by, thanked him, and clapped their hands so loud that the noise might be heard a great way off. But *Oroondates* held by his hands, and laying them a crosse, fell downe and worshipped him, which thing the *Pethians* are neuer wont to do to any strange king, and said yet that be presente. me thinketh that I breake not the custome of my country to my king, if I adore him who hath giuen me a Deputiship, neither do I any euil, if I do this to the iustest man in the world, who might haue slaine me: he hath graunted me life through his singular condescension, and although he might haue seized all into his owne hand, yet hath he giuen me my deputiship againe. Wherefore I promise both the *Ethiopians*, and

*Hydaspes* his equal mind and clemency to *Oroondates*.

*Hydaspes* & his iustnesse commended by his enemy



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Perſians if I live, that I will keep long peace, and continuall amity, and perſourme to the Syenians that which I am commaunded. But if any thinge otherwiſe then wel happen vnto me, the Goddes reward Hidalpes, and his houſe, and all his poſteritie ſo; the godneſſe he hath ſhewed to me.

### The tenth booke.

This laſt booke declareth how Hydaspes was receiued into his owne Countrey, and the manner of the Sacrifices which he did, then the acknowledging of Cariclia to be his daughter, and the entertaining of the ſtrange Embaſſadours, with certaine actiue ſeates of Theagenes. After this is Theagenes aſſured to Cariclia by Hydaspes, and they are made Prieſtes, he the Sunnes, and ſhee the Moones, and doe Sacrifice. Then goe they to Meroe, where the ſecreter things appertaining to the mariage, are finiſhed.

**T**hus lette this ſuffice to be ſpoken of that which was donne aboute Syene, which after it was come in ſo great daunger, by the clemencie and equitie of one man, ſuddenly receiued ſo gode a turne. Thus done, Hydaspes ſent a great part of his army befoze and wente himſelfe into *Æthiopia*; and the people of Syene and other *Perſians*, followed him a greate way, and praiſed him much, and made many ſupplications ſo; his god and prosperous health. Firſt he toke his iourney on the bankes of *Nylus*, and ſuch other places as were nere vnto the ſame. After he came to *Caracra*, and hadde done ſacrifice to *Nylus* and the other Gops of that countrey, he turned aſide, & went thzogh the middeſt of the countrey.

When he came to *Phile*, he gaue his army leaue to reſt and reſreſhed themſelues two daies. There againe he ſent

sent away a great number of his meanest souldiers but  
tarried himselfe to fortifie the wals, and place therein  
a garrison. This done, he chose two horsemen whiche  
should ride in post before him, and in certaine townes  
and villages change their horses with letters to Meroe  
to certifie them of his victorie. To the wise men which  
are called *Gymnosophystæ*, and are of the kings counsell he  
wrote thus.

To the diuine counsell *Hidaspes*  
sendeth greeting.

*Hidaspes* let-  
ters to the  
counsellors  
of Meroe.

I certifie you of the victorie which I had of the *Perfi-*  
*ans*, yet I make not anye great account of the successe  
that I had in speeding so well, because I consider the  
changes, and unstableness of fortune, but salute and  
commend by my letters the priesthode, which as at al  
times, so hath it verie well at this time told me truth.  
Wherefore I pray you and as I may commaunde you,  
to come into the place appointed, that with your pre-  
sence you may make the sacrifice moze acceptable to all  
the people of *Aethiopia*.

And to his wife *Persina* thus.

Understand that we haue wonne the feld, and that  
toucheth you most nere, are in good health. Wherefore  
make some sumptuous prouision to doe sacrifice of  
thankesgiuing to the Godds, and when you haue shew-  
ed the wise men our letters, and exhorted them to bee  
present, make haste to bee in the feld before the citie,  
which is consecrated to our Gods, the Sun the Moone,  
and Bacchus. When *Persina* had read this letter, she  
said: surely this was my dreame that I had this night  
I thought that I was with childe and brought forth a  
daughter which was marriageable presently. & I gesse  
that my sorowe in trauel betokened the battaile, and  
my daughter the victorie. Wherefore go into the citie,  
and tell them of these ioyfull newes. And posses did  
as shee commaunded them, and with garlandes of the  
heerbe

*Hidaspes* let-  
ter to his  
wife *Persina*.

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hearbe Lotos, and groweth by Mylos, upon their heads, and braunches of palme in their hands which they shaked, and shewed in the chiefe places of the citty, vppon great horses, made report of victorie, and if they hadde said nothing else thereto, their gesture, and the habite of their bodies, would haue declared the same. Therefore all Merbe was soudainely full of ioy, & the people flocked together, and sacrificed day and night in euery family, streete, and tribe, and went off to the temples and were not so gladde of the victoꝝy, as that Hydaspes was well, because that man hadde by equitie and courteous vsage of his subiectes, so wonne the heartes of them, that they loued him as their father. Persina after she had prepared great vnaues of oren, and horses, and many Sheepe, Quailles, and Griphes, with all manner of other liuing thinges, and sente them before into the sacre fielde, that of euery one kind of them might be a iust hecatombe, and such as were left should serue for that publike feast, she went to the Gymnosophittes, which dwell in the groue of Panne, and gaue them Hydaspes letters, and prayed them to fulfill the kings request in that behalfe, & do her a pleasure, and be an ornament by their presence to the sacrifice. They willed her to stay a while, and went themselues into the temple to pray, and asked counsel at the Goddes what was best to doe, and returned by and by. And Sisimithres which was chiefe of the kings counsell, said: we will come, Persina, for the Gods command vs so to do: in any they foreshewe that there shall be a sturre and busines in the sacrifice, but it shall haue a very good and delectable end because that destiny shal without your trauaile bring to light a member of your body, and parte of the kingdome which was losse. All terrible thinges, sayde Persina, shall haue the better successe, if you be by: and I will send you worde, when I heare that Hydaspes is almost come. You need not (quoth Sisimithres) send vs any worde:

Hydaspes  
wel beloued  
of his sub-  
iects."

woorde when hee will come, for to morrowe morninge  
will he be here, and so shall you haue knowledge by his  
letters anon. And it happened so indeed: for as soon as  
Persina was departed, and almoste come home to the  
kings pallace, a poste gaue her letters from the kinge  
that told her that he would be ther the next day. Then  
by and by the contents of these Letters were notified  
in the towne and the men onely were commaunded to  
meete them, but the women might not go out of the ci-  
tie because that the sacrifice shold not be defiled by any  
meanes, in as much as at that time they sacrificed to  
the cleanliest Goddes, the Sunne and Moone, and there-  
fore might no women be present, but the priest of the  
Moone alone, which was Persina, for that the kinge is  
the Sunnes prieste, and the Quene the Moones. by the  
custome of the countrie. Carclia also shoulde be there,  
not as a looker on, but a sacrifice to the Moone. Then  
was there a great adoe in the city so that the men wold  
not tarie till day, but laboured all the nighte, to goe o-  
uer the floude *Astabora*, some by the bridge, other that  
diuelled a farre off in boates that were made of reedes,  
whereof many growe there on the bankes sides: the  
boates bee very swift, as well for the matter that they  
be made of, as also for their burden, for they neuer carie  
aboue two or thre persons, for the reede is cut into two  
parts, and of either will they make a boate. Meroe is  
the chiefe cittie of Aethiopia, in manner of an Ilande  
thre cornerd, about the which Nilus, Astabora, and A-  
sasoba do runne. At the head is Nilus, and that is diui-  
ded into two partes: the other two floudes runne on  
both sides one by another, and meete at length, and fall  
both into Nilus, by reason of the greatnesse theereof,  
which is such that almost it maketh the Iland imitate  
the maine lande) for it is thre hundred threescore and  
fifteene mile long, and fiftescore and fife broad.) It in-  
genyeth beasts of wonderfull greatnesse of all kindes,  
but

Nilus, Asafo-  
ba, & Alta-  
bora, flouds  
of Aethiopia

The length &  
breadth of the  
Iland wherein  
Meroe is

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Where and  
other fruit of  
Aethiopia.

but especially elephants, and as there grow trees without the travaile of men. so doeth it bring forth much other fruite. For beside that, there are palme trees of greater height, which beare store of palkes, there is corne and wheat of such tallnesse, that it wil hide a man on horsebacke alwaies, and sometimes though hee late vpon a Cannell, and it bringeth forth so much that they reape three hundred times so much as they sowe, & the reed that grows there is such as we spake of before: so that all that night was bestowed in passing ouer the riuers: which done, they went to make Hydaspes, and receiued him with great shoutes and clamours, as if he had bene a god, & those went a great way before. When he was almost come into the sacred field, the Gymnosophistes came, and gaue him their hands, and welcomed him with kisses. When they had done, Petina met him in the temple porch. When they had made an ende of their prayers, and thanksgiuing for his victorie, and safe returne, they made them ready to the publike sacrifice, and hee late in a tabernacle made ready before for that purpose: that same was made of foure reeds, newly cut downe, foure square, so that at euery corner stood a reede to stay it vp in steade of a pillar, the toppe was made round, & couered with diners boughes, the fairest whereof were branches broken from the palme trees. In an other tabernacle hard by this vpon places about were set the images of that country Gods, and the pictures of the noble men, especially of Memnon, Perseus, & Andromida, whome the kinges of Aethiopia suppose to be the authours of their stocke. In other seats beneath late the Gymnosophistes, and had in manner their gods ouer their heads: about these stode a crue of souldiers round, which with their shields before them kept back the multitude, and reserued a place in the midst for the sacrificers without all tumulte or discase. As soone as Hydaspes had in few wordes declared to the people his victorie



victorie, and what he had done else luckily for the common wealth, he commanded them who had to doe with the holy affaires to beginne their sacrifice. There were three altars made, two which appertained to the Sunne and Moone, were set together: the third that was Bacchus, was erected a good way off, to him they sacrificed al manner of lining things, because that his power is wel knowne as I suppose, and pleaseth all. Upon the other altars to the Sunne were offered yong white horses, and to the Moone, a yoke of oren, by reason that they helpe them in their husbandrie. Not farre from thence, while these thinges were in doeing, there was a soudain vncertain voice heard (as is like would be among such a multitude) which cryed: let the sacrifice which our country accustometh to do, be now made for all our safeties, then let the first fruits that were gotten in the warre be offered. Hydaspes perceiued that they called for humane sacrifices, which are wont to be offered of those that are taken in straunge warres, and beckned with hand, and told them that he would by and by doe what they required: and therewith he commanded the prisoners appointed for the purpose to be brought forth, among whom cam Theagenes and Caricia not bound, but garded about with men: all the other were heauie, and good reason why, sauing Theagenes, & Caricia smiled, and went with a cherefull countenaunce, and alway looked vppon Persina, so that shee also was moued therewith, and sore sighing said: O husband, what a maide haue you appointed to be sacrificed: I know not whither euer I sawe so faire a creature? what a stout stomack? what a beautifull visage hath she: with how couragious a hart beareth she this fortune? how doth shee moue my minde, by reason of her flourishing age? If the daughter that I had by you, which was so euil lost, had liued, she would haue bene almost as olde as shee. But husband, I would to God ye might deliuer her by some

The manner  
of their sacri-  
fice.

## The Æthiopian History

some meanes from this perill, surely I shuld haue great comfort if she seru'd at my table and waited vpon me. Perhappes also the unhappy creature is a Greeke, for neuer was there such a face in Egypt. She is a Greeke and weared he indede, bozne of father & mother, whome she hath promised to shewe at this time, but I am sure she shall neuer be able to doe that. But that she should be deliuered from this sacrifice it is not possible, though I woulde and yet am I moued somewhat to with the maide, and haue compassion vpon her: you know that the law requireth a man to be offered to the Sunne, and a woman to the Moone, and because she was brought me first and ordained for this purpose, the people would be content with no excuse, onely one healte there is, if she be founde not to be a cleane maide, without meddling with man, when she shal goe to the fire, seeing that the law willeth that she be as well cleane also, that is offered to the Moone, as hee that is sacrificed to the Sunne, as for Bacchus it made no great matter. But take heede that if shee be founde to haue accompanied with men, it be no honestie to take her into your house. When saide Persina, let her be founde to haue done that, so shee may be saued: captiuitie, war, and banished life, so farre from her owne countrey, excuseth her though shee haue done any such thing, whose beautie is sufficient to make her to be forced. While she spake thus, and wept, but wold not haue them that were by to perceiue so much, Hydaspes comananded fire to be brought, then were the young children gathered together, and the priestes (which onely may touch it without any harme) brought it out of the church, and set it in the middes, and bad all the prisoners treade vpon it. All those that trode vpon it were burned in the soles of their feet, and were not able to abide it any while, there were spittes of goulde layde to the fyre which was wrought to such purpose, that it would burne euerie vnchast person, and  
him

Captiuitie &  
war maketh  
many an ill  
deed pardon-  
ed.

him that was soeſwozne, but ſuch as had liued other-  
wiſe might treade vpon it and haue no harme. Where-  
foze they appointed theſe to *Bacchus* and other Goddes,  
ſauinge two or thre maides of Græce, which were  
founde to haue kepte their virginitye. After Theage-  
nes alſo put his ſote to the fire and was found a maide,  
there was great wondering, both ſo; that he beinge ſo  
tall and beautifull, as alſo becauſe he was ſo young and  
luſty, and had neuer to doe with any woman, and ſo he  
was appointed to be offered to the Sunne. Then ſpake  
he ſoftly to *Cariclia*, and ſaid: is ſacrificing the reward  
of ſuch as liue cleanly in *Ethiopia*, and ſhal they be ſlain,  
that keepe their virginitye? But *Cariclia* why doe you not  
now manifeſt your ſelfe? What other time do you looke  
ſo; hereafter? Will you tarry till one come to cutte our  
throates? After I pray you, and tell your eſtate, per-  
haps when you are known you ſhall ſaue me, if not, yet  
you without doubt ſhalbe out of danger, which thinge  
when I ſee, I ſhalbe better content to die.

When ſhe had answered him, that her time was now  
at hand, and that the whole eſtate of her fortune was  
ſet vpon fire and ſeuene, ſhe taried not, till they comman-  
ded her, that had charge of that matter, but put vpon  
her the holy garment, that ſhee broughte from Delphi,  
which ſhe alway carried in a little ſardell aboute her,  
wrought with Golde, and other coſtly Jewelles, and  
when ſhe hadde caſt her haire abroad, like one taken  
with diuine furie, ranne and leapt into the fire, & ſtoode  
there a great while without harm, and her beauty then  
appeared a great deale more, ſo that euery man looked  
vpon her, & by reaſon of her ſhoale thought her more like  
a Goddeſſe, then a mortall woman. Thereat was euery  
man amazed, and mutiered ſo;e, but nothing they ſaide  
plainely, and wondered beſide al other things, that ſhe  
being more beautifull then any mortall woman, and in  
her beſt youth had not loſt her virginity: ſo that diuers

in

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in the company were sorrowfull that she was fit to bee offered, and would if they wist howe, gladly haue deliuered her, for al that they wer very superstitious. But Persina aboute all other was most sorrowfull, so that she said to Hydaspes he w unhappie is this wenche, which boasteth so much of her virginity at such vnseasonable tyme, and must die for all this praise, but husbände, howe shall we do with her? He answered, you trouble me in vaine, and for naught take you pity vpon hir that cannot be saued, but hath beene kepte from the beginninge (as may bee guessed) for the excellencye of her nature to the Godds alone. Then spake he to the Ginnosophistes, and saide: righte wise men, seeinge that all things are ready, why do you not begin to do this sacrifice? God defend (said Sismithres in Greeke, that the people might not heare it) for we haue defiled both our eyes, and our eares too much with this that is done already. As for vs, wee will goe aside into the Church, for we our selues mislike, and suppose that the Goddes do not allowe suche abhominable sacrifice, as is done with men and women, and I would to God that wee might also disallowe and forsedoe all the other sacrifices, whiche are made with slaughter, for as much as in our opinion that sufficeth which is done with prayers and other sweete sauours. But tarry you (for ther is no dout but the king must needs be there to appease the people) and doe this vncleane sacrifice, because of the oulde customes and decrees of *Æthiopia*, that must needs be done, yet so, that you shall haue need to purge your selfe afterwarde, and shall scant be able to do it, I thinke that this sacrifice shall not come to any god end, for diuerse causes, but especially for that God hath tolde me so, and because the fire standeth about these strangers, and signifieth that there is some God that defendeth them. When he had said thus, he and the rest that sate by him arose, and wente their way. Then Cariclia lept out

What sacrifice the gods like best.

out of the fire, and came to Sifimithres, and fell flatte at his knees (in spite of the officers, which would haue stayed her, because they thought that her humility was for nothing els, but to craue that she might not die) and saide: moste wise men stay a while, for I haue a cause to pleade with the King and Quene, and I must haue iudgement thereon, and I heare that you onely giue sentence vppon such noble persons. Wherefore abide, and bee you iudges of this plea of life and death, for you shall know that it is neyther possible, nor iust, to offer me to the G D D S. They heard what she sayde, gladdely and spake to the King, saying: heare you King, this appeale, and what this stranger requireth. Hydaspes smiled a little, and said, what iudgement may this bee? What haue I to doe with her? By what meanes should I come in her danger? That which she wil say (quoth Sifimithres) shal declare. But quoth Hydaspes) take heed least this that you do be no iudgment, but plaine wrong: if I that am king shal stand to plead with a prisoner. Sifimithres answered, equitie and iustice hath no respect of honour and estate, but hee spee-  
deth best, that bringeth best reasons. Hydaspes said the lawe geueth you leaue to determine the controuersies betweene the king and his subiects, not with aliens and strangers. Sifimithres answered, wise and discret men doe not measure iust thinges by countenaunces, and outwarde appareance, but rather with equity. Well (quoth Hydaspes) let her speake, seeing it is Sifimithres pleasure, but it is manifest that she will speake nothing to the purpose, but some foolishly deuised thinges, as such as are in extreme perill are commonly wont to do. Caricia, though els she were of very bold spirit, for hope of her deliuey out of these daungers, which she trusted would come to passe, then was she passing meere, when she heard Sifimithres name, for that was he that spake toke her, and gaue her to Caricles a tennis vaces past,

Sifimithres  
defineth iu-  
stice excellen-  
tly well.



## The Æthiopian History

When he was sent Embassadur to Oroondates aboute the Smaragde mines, and at that time hee was one of the Gymnosophistes, and chiefe of all the rest. Then knewe not Cariclia him by his face, because she was separated from him very young, and but seuen yere old, marry shee remembred his name, and was the gladder for that, because that she trusted that he would be her aduocate, and helpe her to be knowne. Therefore she helde her hands vp to heauen, and sayd aloud, that all might heare: O sunne, the founder of my Auncesters petygre, and ye other Gods, and noble men, you shall beare me witnesse that I say nothinge but trueth, and help me in this place, to which I shall bring due proofe, and there beginne. Doe you commaunde, O kinge, strangers, or this countrey men to be offered: Strangers (quoth he.) Then it is time (said she) that you seeke ether to be sacrificed, for you shall finde me to be one of this countrey borne, and your subiecte. He marueyled at this, and said she lied. Soft (quoth Cariclia) you wonder at smal things, there be greater matters then this, for I am not onely one of this countrey borne, but of the blood royall. Hidaspes despised her words, and turned away as though they hadde bene to no purpose. Then (quoth she) father, leaue off thus to despise and refuse your own daughter. Therewith the king not onely despised her, but wared very wroth, accounting that iudgement great scozne, and intollerable wrong, and said: Simithres, and the rest, how long shall she abuse my ouer great patience: Is not the maide starke mad: who of singular boldnes with lies seeketh to anyde death, and saith she is my daughter, as if it were in a Comedy, and this but of a desperate mind, and fond deuised matter: For my part (as you know) I neuer had so good luck, as to haue a childe, onely once it was tolde me that I had one, but I lost her by and by. Therefore let me carrie her away, that delay the sacrifice no longer. No man shall

shall carry me away, saide Caricia, excepte the Iudges commaund, and you your selfe are iudged now, and do not iudge, nor determine. Perhaps, King, the Law suffereth you to kill strangers, but neither this law, nor the law of nature will, that you kil your own children, for the Goddes shall proue this day, that you are my father, though you say nay. Every controuersie in law, King, standeth vpon two points especially, that is to

say, proue by writings, and confirmation by witnesses. I will bring both to proue that I am your daughter, for a witnesse I will bring none of the common sorte, but himselfe the iudge, for the iudges opinion maketh great

By writings  
and witnesses  
is euery con-  
trouersie en-  
ded.

ly on his side that pleadeth any matter: and I will lay before you a writing which shall tell you both mine and your estate. As sone as she had saide this, she toke her fascia, that she carried about her, and vnfolded it, and gaue it to Pessina. And as sone as shee saue it this was freight so amazed that she could say neuer a word, and looked a great while vpon that which was written therein, and the maid together, so that for fear she trembled, and sweat sore, and was glad of that she saw, marre shee was much troubled with the suddennesse of the chance, which hapned in such sorte as no man belaeued it. Beside this, she feared if it were opened, least Hydaspes would suspect somewhat, and be too light of belæse, or angry, and perhaps punish her, in so much that Hydaspes seeing her so amazed, said: woman, what meaneth this: Doth ought contained in this writing thus trouble thee? King, my Lord and husband (quoth she) I haue nothing to say thereto, but take it, and reade it your selfe, the same shall teach you well inough: and as sone as she had giuen it him, she sat downe againe very sad.

When Hydaspes had it, and had called the *Gymnosophistes* to reade it with him, he ranne ouer the same, and marueyled much thereat himselfe, and perceiued well that

## The *Æthiopian* History

Sisimithres was abashed, and that six hundred thoughts arose in his minde, so that he looked oft upon the fascia, and oft upon the maide. When he had read all, and was thoroughly instructed as well of her exposition, as of cause thereof, he saide: I know well that I had a daughter, which for all that it was tolde me that she was dead, & Persina said so her selfe also to me. yet now I know that she was sent abroade to seeke her fortune. But who was he that tooke her vp, saued her, and nourished her thus, or who was he that carried her into Aegypt? was he taken with her: to be short, how may I know that this is she, and whither that which was cast forth be not dead, and some man when he hapned to find this, wold abuse his good luck, and giue them to this maid, and make her play this part, and so scorn the great desire that we haue to haue a childe, by subbozning some changeling and colouring the trueth with this fascia.

To this Sisimithres answered, I can resolute you of your first doubt: for I am hee that tooke her vpp, and kepte her secretely, and carried her into Aegypt when you sent mee Embassadoure thether. You knowe well enough that we may not lye. And I know this fascia, which is wrytten with the letters of the kinges of Aethiopia: wherefore we neede not doubt that it was deuised any where else, and you haue good cause to knowe it, because it is wrytten with Persinaes hand. But there were other tokens also that I gaue to him who receiued her of me, which was a Greeke, and by seeming a good and honest man: I haue them also said *Cariclia*, and so shewed them the iewels, with which sighte Persina was more astonied then she was before. And when Hydaspes asked her what they were, and whether she knewe any of them: gaue him none other aunswere, but that she knewe them, marry it was better to make further trial of these thinges at home. The was Hydaspes troubled againe, and almost beside himselfe: but *Cariclia* said, these

tokens

tokens my mother gaue me, but this ring is yours, and then she shewed him the Pan-arbe. Hydaspes knewe it, for he gaue it to Persina when he was betrothed to her, and said, these tokens be very good, and mine owne, but yet I know not that you haue them as my daughter, & haue not come by them by any other meanes. For to omit other things, your colour is strange, and the like is not seene in Aethiopia. Shee was white too (sayde Sisimichres) that I brought vp, and the terme of yeeres doth well agree with the age of this maide, for that the time of the exposition was seuentene yeeres agoe, and she is seuentene yeeres olde, more her eyes wil proue no lesse, and all the habite of her body is like her that I saue at that time. Sisimichres (quoth Hydaspes) you haue sayde very wel, and rather haue defended this cause as an aduocate, then sate vpon it in iudgement: but beware that while you go about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we bee both *Aethiopians*, should begette a white childe? Sisimichres then looked aside vpon him, and smiling scornefully, said, I cannot tell what ayleth you, that you presently be thus affected, Who is the best iudge. that you obiect this patrocinie to me as a fault: whose blame, which I thinke I ought not to neglect. For we call him the best iudge which is a patrone and defender of equity, but why doe I not rather defende you then the maide: seeing that I haue proued you to be a father by the helpe of the Gods. And shoulde I nowe dispise her, whome I haue kept for you from her cradle? But thinke as you will of vs, we passe not a point. For we liue not to please other men, but seeke to contente our own consciences with onely honestie, and meer equity. As touching the question of her colour, the fascia asswureth you, that Persina conceived such a figure by looking vpon *Andromeda*, when you had to do with her: if you desire to be fully satisfied herein, and be made to believe

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belæue without deniall, the picture is at hand, looke vpon Andromeda, who is as wel expessed in the maide, as in the picture without any difference. This said, the officers brought the image which was carried away before, and when they hadde set it by Cariclia, there was such a shout amōg the people, by reason that those who were neare, tolde them that were a farre off, and could not heare what was done, that for ioye they wiste not what to doe. So that Hydaspes also could not distruste any longer, but stood (a great while, what for ioy, and wondering) still and stirred not. Yet quoth Sisimithres we wante one point, strippe vpper your faire maide, for there was a blacke spotte aboue your elbowe: it is noe shame to be stripped for trial of your parents & kindred. Cariclia vncouered her leste arme, and aboute it there, was in a manner a mole, much like to the streakes that Elephantes haue. Persina could rule her self no longer, but suddenly went out of her throne, embraced her, and wept, and for the exceedingnesse of her ioy, whiche she coulde not conceale, she made a certaine muttering, and she wanted but little to haue fallen with Cariclia. Hydaspes had pittie vpon the woman, when he saw hir lament so, and himselfe was like affected in his minde to, but he kepte teares out of his eyes, as if they hadde bene made of iron or hozne, and so looked vpon y<sup>e</sup> which was done. And although his mind was moued as wel with a fatherly affection, as with a manly courage, so y<sup>e</sup> he was drawne both waies, yet he was at length ouercomed of nature, which ouercommeth al thinges, & did not onely suffer himselfe to be perswaded that he was a father, but was also affected like a father: so that, when he saw Persina fall with her daughter, he tooke her vp, embraced Cariclia, and with teares, as with an offering, made a fatherly league with her. Yet did he not forget what he had to do, but stood still a while, and looked vpon the people, which were affected like him, & through ioy, and

Cariclia known for Hydaspes daughter.



and pittie, wept to see that strange hap, and would not heare the cries which commanded silence. Wherefore he stretched out his hande, & bad them be still, and when he had appeased them, he saide: ye that be present, the Goddes contrary to all hope, haue declared that I am a father as you both hear and see, and y<sup>e</sup> this is my daughter it is proued by many arguments: yet do I owe such good will to you, and my countrey, that without regard either to the succession of my bloud, or ioy that I haue to be called a father, which all by her are like to ensue, am ready to offer hir to the Gods for your behoufe: and although I see you weepe, and are affected like men, and haue pittie vpon the vntimely age of the maide appointed to die, and to see me without all hope of succession hereafter, yet must I needs, though you say nay, perforce the custome of our countrey, and rather haue regard to the publique vtility, then my priuate profit. Surely I know not whether it be the Gods wil to giue her to me, & take her away againe at one time (as they did at the first when she was borne, and now are like to do after she is found) but I leaue that to be scanned by your discretion: for I cannot determine whither they would haue her sacrificed whom they haue banished into the farthest part of y<sup>e</sup> world, & by a wonderful chance brought to me againe like a prisoner. Which thing seeing it falleth out thus, though I haue not knowne her as an enemy, nor indammaged her since she was prisoner, yet now I know that she is my daughter, I wil make a sacrifice of her, if you desire it, without more ado: neither will I yelde to affection, which in another father perhaps deserued pardon nor be abated, nor desire you to be good to me, and graunt me this fauour that y<sup>e</sup> lawe of nature requireth, in sparing hir for my fantasie because we may appease the Goddes some other way, but euen as you haue been like affected as I, and as sorrowful for my mishaps as your owne: so wil I make more account

The oration  
of Hydaspes  
shewing the  
duty of a  
good king.

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of your weale publike, then mine own priuate commodity, without any respect at all to this miserie, neither will I set by sorrowfull Perinas teares, who hath now at this time seen her first child, and is a mother, and shal by and by be spoiled thereof. Wherefore if you will leaue your weeping, and fruitlesse pittyping of me, and let vs goe to our sacrifice. Now to thee my daughter (for first and last will I call thee by this pleasante name) whose beautie is perles to no purpose, and hath found thy parentes in vaine, which hast in an ill time hapned vpon thine owne countrey, worse to thee the any strange land, who hast bene safe in other countreys, but art in danger of death in thine owne, trouble not my mind with sorrowfull weeping, but if euer thou diddest shew thy selfe to be stout of cozage and princely mind, now pluck vp thy heart, and follow thy father, who cannot prouide a marriage for thee, nor bring thee to bed in any costlye bowers, but make thee ready for sacrifice, and beare before thee, not such tapers as are vsed at bridals, but appointed for sacrifice, and is in will to make an offering of thine vspeakeable beauty: and you gods bear w me if affection hath caused mee to speake any thinge scante godly or religiously, who haue both caled hir my daughter, and am ready to take her life away. When he had saide thus, he tooke Caricia by the hande, and made as though he would haue carried her to the fire vpon the altars above, and desired them to let the wordes that he spake, take such roote in their mind, that they would suffer him to do as he said. The whole multitude of the *Æthiopians* was moued with this that he said, & would not suffer him to lead Caricia one foot further, but cried out suddenly aloude, saue the maide, saue the blonde royall, saue her whom the Goddess will haue saued, we thanke you, you haue done to vs so muche as the lawe requirerth, wee acknowledge you for our good king, acknowledge your selfe to bee a father, the Gods forgive vs

Tokens that  
the people  
loued their  
king well.

As this office, you shal more displease them if you with  
stand their wil: let no man be so bold as to kil hir whom  
they haue preferred: you that are y<sup>e</sup> father of y<sup>e</sup> people  
abrode, be father in your own house at home also. And  
fiftie hundred things like these they spake to him. At last  
of all to declare y<sup>e</sup> they would not let him indede, they  
stepte befoze him, and would not suffer him to goe foze-  
ward but desired him to appease the Goddes with some  
other sacrifice. Hydaspes was content with all his harts  
to yeld in this matter, and without much a do to beare  
this wished inforcement, and gaue the people leaue to  
with him ioy of his good luck that he had, whom he saue  
to be very ioyful, thinking that anon they would make  
an end of their owne accorde. But he standing neare to  
Caricia, saide: deere daughter, that thou art my childe,  
both by tokens is proued, & wise Sifimithres beareth wit-  
nesse, but aboue all, y<sup>e</sup> fauour of the Gods hath declared.  
But what fellow is this, that was taken with thee, and  
is now at the altar ready to be sacrificed, or howe dyd  
you call him your brother when you were brought into  
my presence at Siene first? For I thinke that hee shall  
not be proued my sonne to. For Persina had no more but  
you at one time. Caricia blushed, & cast downe her eyes,  
and saide: I told you an vntroth in that he said he was  
my brother, but necessity forced me to make that excuse.  
But what he is indede, he can tel you better then I: for  
he is a man, & therefore wil not be afraid to speak more  
boldely then I that am a woman. Hydaspes not percei-  
uing what she meant, said: my daughter, pardon me,  
because I haue caused thee to blush in asking thee a que-  
stion, whereto a maide ought not to aunswere. But sit  
you in the tabernacle with your mother. who will bee  
more gladde of you nowe then when you were bozne of  
her, and wheras she is il at ease, comfort her with your  
presence, and tell her your affaires. I will see to the sa-  
crifice, and seeke out some other maide, if there bee anie  
to

The people  
will not let  
Caricia be  
sacrificed.

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Caricia by  
many circum-  
stances decla-  
reth her loue,  
but her father  
vnderstan-  
deth her not.

to be found that in your stead may be sacrificed with the young man. Caricia almost cried out, when she heard that the young man should be sacrificed: yet (because it was best) with much ado she concealed her madde affection, and touched the mark againe almost, and said: sir, you shall not neede to seek any other woman, seeing the people haue remitted through me that parte of the sacrifice. But if any require it, you shall not onely seek another woman, but another man too: if you do not, the muste you sacrifice none other but me with him GOD forbid, (said he.) But why say you so? She answered, because that the Goddess haue appointed that I muste both liue and die with this man. Hydaspes not yet perceiving the effect of the matter, said: daughter, I praise this your curtesie, in that you haue pity vpon this Greek stranger, and your fellow, with whom in your iourney you haue false acquainted and desired to saue him. But he cannot bee deliuered from this offeringe. For neither pity nor religion will admitte that the custome of our countrey be all broken as concerning the making of sacrifice for victorie: beside this, the people will not be content, which scante was moued by the goodnesse of the Gods to pitie thee. Then said Caricia, King, for perhaps I may not call you father, if the gentlenesse of the Goddess hath saued my body, let the same gentlenesse also saue my hart: who is my hart, the Gods which haue by fatal destiny appointed this, do know very wel. But if this will not be granted, and that the slaughter of this stranger must needs adorne this offeringe, graunte me one request. Let me kill the sacrifice, and I will get me a name of stoutnesse among the *Æthiopians*, with a sword which shall bee the greatest thinge, and dearest that euer you shall be able to giue mee. Hydaspes was troubled with this & said: I vnderstand not what this contrarietie in your mind meaneth: who euen now did goe about to defend him and saue the stranger, and now would

would with your owne hand kil him, as if he were your  
mortal enemy: Neither do I see what honesty or glo-  
ry can be in this fact, for one of your age. But put case ther  
were, yet may you not by the lawe, for this is onely  
lawfull for the priestes of the Sunne, and Moone, and  
that not to all, but to the man that hath a wife, and the  
wife that hath a husband. Seeing it is so, your virgin-  
tie will not let you haue your requeste, whiche where-  
vpon it should grow, I cannot tell. Cruely saide Cari-  
cia to Pertina in her eare, that neede not to lette me, for  
if you will be content mother, there is one that can sup-  
ply that name well enough. We will be contente saide  
Pertina merily, and God willing wee will marry thee to  
such a one as wee shall thinke worthy both for you and  
vs. Caricia spake more plainly, you need not chose him  
that is chosen already, and as shee was aboute to saye  
somewhat more openly (for the present perill that shee  
saue Theagenes in before her face emboldened her, and  
made her lay aside her maidenly shamefastnesse) Hida-  
pes would heare her no longer, but said: O ye Goddess,  
how seeme you to mingle euill things, and good togea-  
ther to vs, that you may lesse one way or other this vn-  
looked for felicity of mine, in as much as you haue giuen  
me a daughter, that I thoght not vpon, but haue made  
her in a manner mad: for shal we not iudge her foolish,  
that speaketh too fond things: She called him her bro-  
ther that was not so. When she was asked what this  
straunger was she answered she knew him not: then  
sought she to saue him as her friend, whome she knewe  
not: which when it was denied her, she besoughte mee  
that she might kill him as her most enemy. When this  
could not be graunted her, because it was lawfull for  
none to doe it, but such a one as hadde a husbände, shee  
saide that she was married, and named not to whome.  
How can she haue a husband, whome the fire declared  
hadde neuer to do with her: Except this do erre in her  
alone



## The Æthiopian History

alone which is the surest rule that the *Æthiopians* haue, and neuer yet was proued contrarie, & would giue her grace, when she trode vpon it, to be vburned though she had lost her maidenhead. At fewe wordes, I neuer saw any but she, that made the same man her friend, and enemie in one minute of an houre, & fained to haue a brother and husband, which neuer was so.

Wherefore wile go you into the tabernacle, and see if you can bring her to her wittes againe, which is either made madde of the God that comuneth in this sacrifice, or else is beside her selfe with too much ioy, for the good lucke that she looked not for. And I will goe aunswere the ambassadours which came from diuerse countries, and receiue such things, as they bring to welcome mee home after my victorie, untill they haue found out another to be killed in her place, whom I haue appointed for that purpose. As soone as he had saide thus, he sate in a high chaire, not farre from the tabernacle, and commaunded the legates to come, and let him see what they brought. Harmonias the herauld asked him whither all should come together, or orderly euery nation by it self. Lette euery one come orderly (quoth he) that I may honour euery man as he deserues. Wherefore (quoth the herauld) shall Meroebus your brother sonne come firste, who came euen nowe, but he tarrieth till the souldiers that be about doe make him come. Thou doste (quoth Hydaspes) why diddest thou not tel me of him presently? seeing thou knowest that he was no legate but a king, and my brothers sonne that deceased but late, whom I haue placed in his throne, and by adoptiō haue made mine owne heire to? All this I knewe, King, sayde Harmonias, but I thought it best to tarry a time, for if a heraulde, haue neede to do any thing, especiall ye hee ought to tarrie and wait for opportunity of time. For don me therefore I beseech you, if I durst not be so bold as to break off the pleasant talke, that you had with the

Queenes

Meroebus a  
yong king, to  
whom Car-  
cia was after  
promised to  
wife.

Quenes. Let him come therefore nowe saide the king. He went as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tall and proper young man, at that time comming to mans estate, for he was seauentene yeare old, and higher then al other that were there, and had a comly crue of godly fellows that waited vpon him, and the Aethiopian armie with greate admiration and reuerence, made him readie way. Neither did Hydaspes tarrie in his seat, but arose to welcome him, and imbrace him with a fatherly affection, and set him beside him, and taking him by the right hand, saide, my sonne you come in good time, you shall beside celebrazion of this solemn sacrifice, with me for my victorie, be royally married. For our Gods and the founders of our stocke, and the other heauenly personages, haue prouided me of a daughter belike which shall be your wife: the secrecies whereof you shall know hereafter, at this time if you haue ought to do with the people vnder your dominion, tell me.

Meroebus when he heard of a wife, what for ioy and shame, coulde not hide himselfe so in his blacke colour, but that men might perceiue that he blushed, and after he had stayed a while, he said thus: father, the other legates that come, will giue you of the best, and most precious thinges that growe in their countries: but I, because you haue bene valiant in battaile, & declared your excellent manhode in noble exploitcs, haue thought it good to giue you a like gift hereunto, and therefore I giue you a man so well practised in bloudshedde and warre, that there can none be founde which darest to haue to doe with him, in wrastring and fighting, with plumes of leade, and in all manner of other exercises so sturdie, that no man is able to withstand his strength. Where with he badde the man come forth. Hee slepte out, and fell downe before Hydaspes, and was of such stature, being a man of the olde making, that when he stooped to

Meroebus  
presenteth  
Hydaspes  
with a champion.

kisse

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kisse the kinges knees, hee was as high almost as those that stood about him. This done, he tarried not till hee was commaunded, but put off his apparel, and stood naked, and made challenge against all that would come, either with weapon, or with hande. After the kinge sawe that none would come forth, though he had made diuerse proclamations, he said: you shal haue a gift of vs like your selfe. And then he commaunded to fetch an old elephant, which was very great. When the beast was brought, he receiued it gladly, and the people suddenly fell in a great laughter, being well pleased with the kings ciniility: many after they had laughed, and iested enough, it seemed they were ashamed of their fate. After whom came the ambassadours that the Seeres sent, and brought to him two garmentes, one purple, and another white, the yarne thereof was spunne of the Spiders that breed in their countrey. After these giftes were receiued, and they had desired the king that suche of their countrie men as were condemned in his prison might be deliuered and had obtained their sute, the embassadours of Arabia Felix came and offered to him odorous leaues, both of oliues, and cinamon, and other swete saouours that grow in Arabia, woth many talents, so that euery place was full of swete odours. After these came they of Trogloditis, and brought golde, and a couple of Griphes with bridles of golde on theyr heades. Then came the Bleminges which carried bows, and arrowes made of Dragons bones, and saide: we bring you, O king, such giftes as are not in value equal to the other, yet was there good accompte made of them (as you can say your selfe) at the slide in battaile against the *Perians*. They are (qd. Hidaspes) more worth then other of greater price, for these are the cause why the other are brought vs: and then he bad them tell him what they requested. When they desired to haue their tribute abated, he released them of all fourtē yeres.

This

What the ambassadours of happy Arabia gaue. what the trogloditæ gaue and the Blemings.

This done, when all were come that had anye message to doe, and were as well, or better rewarded then their giftes deserued. Laste there came the legates of the *Axiomita*, who paid no tributes, but were his confederates, and in league with him wherefore they reioyced with him for his prosperous, and luckie boiage, and brought him guiftes too, and amonge other a beaste of wonderful and rare nature, as big as a Camell, whose colour was spotted and vpon his skinne there was like scales, his latter part was very lowe and Lionlike, but his shoulbers, forefeete, and breaſte, were farre beyond the proportion of his other members: his necke was slender, and though the rest of his bodie was great, yet was his throat very smal, his head was in fashion lyke a Camels head, but it was not past twiſe so bigge, as the Libian ostriches heade, wherein he roled his eyes, terrible, as if there had bene in them some redde leade: his gate was neuer chaunged, but wente not lyke noe beaste either of the earth or water, but hee moued his legges on either side both at once, so that he moued his right legges, and left legges, not in order, nor one after another, but all his halfe body, with either of them: he was so tame and gentle to be dealte withall by vse, that he would be ruled of his keeper, with a little corde, and rather follow his will, then the line he was tied in, as sone as the beaste was brought in sight all the people were afraid, and suddenly called it of the fashion and pincipal parts of his body *Camelopardalis*, and it made a great arate in all the place about the which the menne stode. For suche a chance befell, at the altar of the Moone stode twoe Bullockes, and at the altar of the Sunne, foure white horses to bee sacrificed: when the monstrous and strange beaste came in sight, they were as sore troubled, and afraid as if they had seene a sprite, and one of the bulles, which as might be thought sawe the beaste alone, & two horses brake out of their handes that

The Axiomita  
gave Hidas  
pes a straung  
beast which is  
here descri-  
bed.

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that held them, and ranne about as fast as they could, marry they could not breake out of the compasse of the army, because the soldiers with their shields had made, as it were a wall round, but they ran here and there, & ouerthrew all that stood in their way, & were it better or any things els, so that there was a great shout, as well of those to whome they came for feare, as also for ioye and pleasure that other had to see them ouerrunne their mates, and tread them vnder their feete.

Wherefore Persina and Carichia, could not be quiet in their tabernacle, but commaunded to drawe the curtaine aside, and looked vpon that that befel There Theagenes either moued with his owne manly courage, or els stirred forward with strenght, sent him of God, when he sawe his keepers that attended vpon him, dispersed here and there, with the tumulte start vp suddenly (for before he kneeled at the altar, and looked euery minute to be slaine and tooke vpp a cleast sticke, whereof there lay a great many vpon the altar. and leapt vpon one of the horses that was broken loose and holding him by the mane in steede of a bridle, and with his heeles, and the cleft stick making him to go, followed the Bull. At the firste euery man thought that Theagenes would be haue bene gone, and therefore incouraged one another that they would not let him goe out of compasse of the souldiers. But by that he did after, they sawe he did it not for feare nor to auoid the sacrificing: for when he had ouertaken the Bull, in verye shorte time hee tooke him by the taile. and drew him forward of purpose to weary him in making him runne faster, which way soeuer he wente, hee followed after him, and with greate skill so tooke heede to his shorte turnes, that they hurt him not. After he had acquainted the Bull with this, he rode at his side, so neare that their skinnies touched, and their breathes and sweatte were mingled together, & he made them keepe so equall

A wonderful  
astive fear of  
Theagenes.



a course too, that those who were a farre off, deemed that they had bene made but one, & commended Theagenes to the heauens that had so straungly yoked a horse and a Bull together. And vpon this looked all the people : but when Carichia saw it, she trembled and quaked, because she knew not what he meante, and was as sore afraide of his hurt, if he should by ill happe haue a fall, as if she should haue bene slaine her selfe, so that Persius espied it, & said : daughter what lackest thou? Thou seemest to be in euery danger that this stranger is in. Truly I my selfe also am somewhat moued with him, and I haue pity of his youth, and I wish that he might be saued from this danger, and be not sacrificed, so that the seruice of the goddess might not be altogether vnperfect and neglected of vs. That is a iest indeede said Carichia) to wish that he might not die for that cause that he mighte not liue. But mother, if you may saue the man, you doe me a pleasure. Persius not suspectinge the treath, but that she was a little in loue with him, whye thou shouldest not be saued, yet be not a raide to tell thy mother what acquaintance thou hast with him, said: although he may be so carefull for him, though indeede this be a youthful motion and scant conuenient for a maide? A mothers ly nature knoweth how to conceale her daughters fact, and also one woman anothers escape, because perhaps they are like affected. When Carichia had very sorrowfully wepte, she saide : In this point about all other I am unhappy, because when I speak to those that are very discreete, and quicke witted they vnderstand me not, and when I tel them my calamities they think I touch them not : now am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As she hadde sayde thus, and was about to tell her the matter truly, shee was stopped by a great crie of the people againe.

For Theagenes, after he had let the horse runne as fast as he could, so long till his breath was equall with the

¶

Bulles,

The propriety of a motherly loue.

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Bulles head, he let him go at libertie, and sel vpon the Bulles head betweene his hoznes, and cast his armes about his head like a garlande, and clasped his fingers on his forehead before, and let the rest of his body hang downe by the righte shoulder of him. So that the Bull in going, hurte him a little. After Theagenes perceined that hee was weary with the greate burthen, and hys muscules were faint with too much trauell, and that he came before the place where Hydaspes sate, hee turned himselfe before, and sette his fete before the Bull, who beate vpon his hofes still, & so tripped him. He being let of his course, and ouercom with the strength of y<sup>e</sup> yong man, fell downe vpon his head and shoulders, so that his hoznes stuck so fast in the ground, that he could not moue his head, and his fete stode vppward, with which he sprauled in vaine a great while, and by his feblenes declared that he was ouercome. Theagenes lay vppon him, and with his left hand helde him down, but lifted his right hand to heauen, and looked merily on Hydaspes, and all that were there elce, who laughed, and were much delighted with that sight, and they heard that the Bull with his lowing declared the famousnesse of the victory, as well as if it had borne declared with a trumpet. On the other side was a great shoute of the people that said plainly nothing that one could vnderstand to his praise, but with their wide throates, and gaping mouthes (as in like assemblies doeth oft happen) they seemed to extoll him to the heauens with one consente. Then by commaundement of Hydaspes, the Officers ranne, and some brought Theagenes to him, other tied ropes about the Bulles hoznes, and toke vp the horse, and ledde them to the altars againe. And as Hydaspes was aboute to say somewhat to Theagenes, the people both delited with the yong man, and were singularlie minded to him, euer since they sawe him first, and also marueiling at his strength, but rather for spighte they had  
had

had at Mercebus Aethiopian champion, cryed with one voice, let this fellowe be matched with Mercebus man, let him that receiued the Eliphant, haue to doe with him that ouercame the Bull. And because they were verie instant, Hydaspes was content: wherefoze the Aethiopian was brought forth straight, who looked cruelly round about him, and went on his tiptoes stretching himselfe, and shaking his armes very arrogantly. When he was come neare, Hydaspes saide to Theagenes in greek, stranger, the people willetth that you shall haue to doe with this fellowe. I am pleased to doe as they will haue me, saide Theagenes: but in what sorte must we be matched? In wrastring quoth Hydaspes. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or els with death if I be slaine content Cariclia, who hitherto hath concealed our estate, or rather giuen me my last farewell. What you mean (quoth Hydaspes) to talke of Cariclia I knowe not, but you must wrastring, & not fight with weapō, because it is not lawfull to see any blood shed before the sacrifice be done. Then Theagenes perceined y Hydaspes doubted least he should be slaine, & saide: you do well to keepe me for the Goddes, and they shall haue respect to my buisnesse. And then he tooke dust, and cast it vpon his arms and shoulders, that were yet sweaty with the chasing of the Bull, and shaked that off, that it sticke not fast to his bodie, and then stretcht forth his handes and tooke some soting, and bent his legges a little, and stooped lowe, at a worde all partes of his body were ready, so that he stood, and with great desire awaited for the aduantage at the close. The Aethiopian seeing this, laughed iresfully, and triumphed scornfully vpon him: and ran suddenly vpon him, and with his elbowe hit Theagenes in the necke, as fore as if he had striken him with a leauer, and then drew backe, and laughed againe at his owne foolish conceite.

Theagenes  
wrastring  
with Merce-  
bus his man,  
& ouercom-  
meth him.

Ly.

But

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But Theagenes like a manne alway from his cradle brought vpp in wraſſling, and thzoughly instructed in Mercuries arte, thought it good to giue place at firſt, and take ſome triall of his aduerſaries ſtrength, and not to withſtand ſo rude a violence, but with art to delude the ſame. Wherefore he ſcouped lower, and made ſeimblance as though he had bene verie ſorrowfull, and laid his other ſide to receiue his other blowe. And when the Æthiopian came vpon him againe, he made as though hee would haue ſalne flat vpon his face: but as ſone as the Æthiopian began to deſpiſe him, and was encouraged we'll, and came vnaduſeably the thirde tyme, and lefted vpp his arme againe to take holde of him, and putting his right arme vnder his leſte ſide, and by liſting vp his hande, ouerthrowe them on a heape, and caſting himſelfe vnder his arme pittes, grepped his gorrebelly with much adoe and forced him with his heeles to fall on his knees, and then leapt on his backe, and claſping his feete aboute his priuie partes, made him ſtretch out his legges, wherewith he did ſtay vp himſelfe, and pulled his armes ouer his heade behinde him, and laid his bellic flatte vppon the earth. For this fact the people gaue a greater ſhoute then they did before, and the king himſelfe could ſtay no longer, but ſtarted from his ſeat, and ſaide, O hatefull neceſſitie: what a man are we forced to kill by our lawe? And when hee had called him vnto him, he ſaide: young man, there lacketh nothing, but that thou be crowned before the ſacrifice: ſurely this thy ſaikous and notable victorie. but vnprofitable, and not continuall to thee, deſerueth a crowne. But for as much as I cannot deliuer thee from this preſente perill, though I woulde yet will I doe all that I may for thee, withoute breach of the lawes. And there with he putte a crowne of golde vpon Theagenes head, and diuers men did ſee him waxe. Theagenes ſaid, then

I require you to let me obtaine this request at your hāo according as you haue promised. If there be no way to escape this murthering, commaund me to be killed by the hand of her that is found your daughter to day. Hydaspes was bitten with this word, and considered Cariclias request, which was like this, yet he iudged it no great matter to scanne it narrowly at that tūne, & say: *Stranger, I had thee aske that which might be graunted, and I promised to performe it: beside, the law precisely willeth, that she that killeth the sacrifice, shoulde haue a husband. She hath a husband too, saide Theagenes. This man is mad, saide Hydaspes, and beside him selfe, and one that hath giuen ouer himselfe to death.*

*The fire declareth that she is a maid vnmarried, and neuer had to do with man, except you meane this Mercebus (I cannot tell how you shoulde come by knowledge thereof) which is not yet her husband, but I haue promised her to him. Neither is he like to be, saide Theagenes, if I know Cariclias mind, and if you will belæue me as a sacrifice. God sir, said Meroebus, no sacrifices y be alīue, boot such as be killed, and cut vp, do with their inrailes tell the southsayers what shall insue. Wherefore father you said well that this strange merchaunt was mad, and spake nothing to any purpose. Therefore if you will let one carry him to the Altar, and when you haue dispatched your other matter that you haue in hand, then may you go about the Sacrifice.*

Then was Theagenes carried as commaundement was giuen. But Cariclia, who was comforted a little because of his victory, and hoped for better lucke: when she sawe him ledde away, was then in sorrow againe, and Persina comforted her diuers and sundry wayes, and tolde her that he might happen to bee saued, if she woulde tell her the rest more plainly. Cariclia seeinge the time would not permit her to driue off any longer,

¶ 14.

tolde

Meroebus offended for that his champion had the spoile.



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told the chiefe and principal points to her. That while Hydaspes asked if there were any mo who had ought to say: Hermonias answered, here are no mo but the people of Syene, which with other presentes brought letters from Oroondates, and they came but euen now. When Hydaspes gaue them leaue to come to him, they deliuered the letters, which he opened and read: the contents whereof were these:

To Hydaspes the gentle and fortunate king of the Æthiopians, Oroondates the great kings deputie, sendeth greeting.

Oroondates  
letters to Hy  
daspes.

For as much as when you ouercame me in battell, but more in lofty courage of mind you gaue me a whole deputishippe of your owne courtesie, I shall think it no maruaile if you persourne a small request now. There was a certaine maide who in carriage from Memphis, happened to fall into your handes by chance of warre, and it was tolde me of such as were with her, and escaped out of your danger, that you commanded her to be carried captiue into Æthiopia, this wench I desire you to sende me, both for her owne sake, but mooste for her fathers, for whome I would see her safe kepte, he hath trauailed farre for her, and in this trauel he was taken prisoner in this time of warre by my souldiers, which lay in garrison in Eliphantina, whome I spied, when I tooke the viewe of those that escaped out of the battell, and he desired that he might be sent to your clemencie: you haue him such a man among the rest of the ambassadours, as may with his maners alone declare that he is a gentleman, and worthy onely with his behauiour to obtaine his desire at your hand. Sende him backe again to me A king, merry, who is not called onely, but hath bene ere now, a father too. When he had red this, he asked which of these is this y seeketh for his daughter?

They

They shewed him a certaine old man, to whom he said:  
 Stranger, I will doe any thing at Oroondates request, Caricles com  
meth into E-  
thyopia to  
seek Caricia  
 but I commaunded ten onely to be brought hither, and  
 soz asmuch as one of them is knowne not to bee thine,  
 looke vpon all the rest, if thou canst finde her take her  
 with thee. The old man fell downe and kissed his feet,  
 & after he had looked vpon them all, as they were broght  
 before him and found her not whome he sought, he was  
 verie sadde, and saide: King none of these is she. You  
 knowe (quoth Hydaspes) there is no want of good wil in  
 me, if you find her not that you seeke soz, blame fortune.  
 For I giue you leaue to loke that neither here is any o-  
 ther beside these, noz in the tentes: when the olde man  
 had bent his browes and wept, he lift vp his face, and  
 looked round about him, and soudainely ranne forth, as  
 though he had bene madde. And when he came to the  
 altar he did winde his cloake rounde like a rope (for he  
 had a cloake on then by chance) & cast it about *Theagenes*  
 necke, and cried that al men might heare: I haue found  
 thee mine enimie, I haue gottē thee thou mischieuous &  
 accursed fellow: and although the officers would haue  
 stayed him, and plucked him fro him, he hanged so fast  
 vpon him, that he obtained leaue to bring him before Hi-  
 daspes, and the counsell. And there he spake thus: This  
 man, King, is hee who like a theefe hath taken my  
 daughter from me, this is hee who hath made my house  
 desolate, & without any childe, he hath taken my hearte  
 euen from the altars of Apollo. And now he sitteth at  
 the altars of the Gods like a god and deucut man.  
 Al that were there were moued with that which he did  
 say: they vnderstode not his words, but they marue-  
 led at his wike. And when Hydaspes badde him tell  
 plainly what he meant: the olde man (that was Cari-  
 cles) concealed the trueth of Caricia, fearing least if she  
 were dead by the way, that he should haue much adoe  
 with

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Caricles tels  
hidaspes how  
Carichia cam  
out of grece

with her true parentes. But hee tolde that briefly which was little hurtfull in this sorte: I had a daughter, O king, if you had seene howe wise, and faire with all, she had bene, you would haue thoughte that I had good cause to say as I do: she ledde her life in virginity, and was one of Dianias priestkes, which is honoured at Delphi: that maide this iolly Thessalian, hath stolne out of Apollos temple: as he came beeing captaine of a holy ambassage to Delphi my native citie there to celebrate a certaine feast. Wherefore it may well be deemed that he hath offended also against you, for that he hath displeased your God Apollo (which is all one with the Sunne) and defiled his temple. Furthermore, a false priest of Memphis was his companion in perforce, maunce of this his shauell and haynous facte. After I had bene in Thessalia, and required to haue this fellowe, and they were all content to deliuer him to me as a common plague of their countrey, wherefoerer he were founde, I went to Memphis, which I deemed to be a place whither Calasiris would goe for diuerse causes. When I came thither, I found him dead, as well he had deserued, and was tolde of his sonne Thyamys, of all that belonged to my daughter how that she was sent to Siene to Oroondates, where not finding Oroondates (for I came thither to) at Eliphantina I was taken prisoner, and staied: from whence I came at this present in humble sort to seeke my daughter. and you shall doe me (vnhappy man) a good turne, and a deede wel be seeming a king, if you will accept the deputies requeste made in my behalfe. And then he helde his peace, and wepte bitterly to confirme that he saide, Hidaspes turned to Theagenes, and what say you to this (quoth he) Theagenes answered, all that he hath laide against me in this accusation, is true: I am the thiefe, the vniuste man and the robber. As touching him: yet I haue done  
you

you a good turne. Therefore said Hydaspes, restore that which is not your owne, that because ye are vowed to the Gods, ye may be a cleane, and glorious sacrifice, and not seem to be punished for your offence. Pay (quoth Theagenes) not he that did the wrong, but hee that hath the commodity of it, ought by iustice to make restitution. Seeing therefore you haue her, restore her, for it is Caricia, whome he also will confesse to be your daughter. No man coulde rule himselfe any longer, but they were disordered in euery place. Simithres, who had witheld himselfe a good while, for al that he knew the whole matter that was in handling til it were bolted out, which by little and little came to light, then he came to them, and embraced Caricia, and said: your adoptiue daughter which I once deliuered you, is well found, and known to be their daughter, whom you know your selfe well enough. Caricia also ranne out of the tabernacle like a mad woman, without regard what became of her kind and age, and fell at Caricias feet, and said: O father, no lesse deare to me, then those that begate me, take what reuenge you will of me, without any regard to the excuse, which some man might alleadge that it was the Gods will, and their doing.

Perfina on the other side kissed Hydaspes, and saide, husband, iudge that all this is so, and be sure that this young Greeke is your daughters husbände. The people in an other place reioyced, and almost daunced for ioy, and with one consent were all gladde of that which was done, marry all they vnderstode not, but gathered the most parte of Cancha. Perhappes also they were stirred to vnderstand the truth by inspiration of the Gods, whose will it was that this shoulde fall out wonderfully, as in a Comedy. Surely they made verie contrarie things agree, and toynd sorrow and mirth, teares and laughter together, and turned fearefull, and terrible

Who ought  
in Iustice to  
make restitu-  
tion.

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things into a ioyfull banquette in the end, many that weapt beganne to laugh, and suche as were sorrowfull to reioyce, when they founde that they soughte not for, and losse that they hoped to finde, and to be short, the cruell slaughters which were looked for euery moment, were turned into holye sacrifice. Then sayde Hidaspes to Sifimithres: right wise man what must wee do: To refuse the sacrifice of the Gods is a wicked act but to offer them which they haue prouided for vs is duty of deuoute men: we must therefore bethinke vs what is best to do. Thereunto Sifimithres answered not in Greeke but in the Æthiopian tongue, that all might vnderstand him, thus: through too much pleasure, O king, the wisest men are oftentimes blinded, you might haue perceiued at the first that the Gods liked not the sacrifice which was ordained, who haue nowe euery way declared that happy Carielia is your daughter euen at the very altars, and haue brought him, that brought her vp, out of the middest of Greece, as it had bene of purpose: they haue feared and troubled the horses and Bullockes too, that stode before the altars, whereby they declared that the greater sacrifices, which haue bene vsed amonge our auncesters shoulde nowe cease, and be vsed no more. And beside, declared this younge Greeke to be the maides husbände which may bee the ende and conclusion of this Comedye. Lette vs therefore suffer these diuine miracles to sinke in our mindes, and be healpers of their will, and do more acceptable sacrifices to them, and leaue murthering, of men, and women for euer hereafter. After Sifimithres had saide thus so lowde that all might heare him, Hidaspes who vnderstode also the tongue wherein hee spake, tooke vp Theagenes and Carielia, and saide: seeing that these things bee thus appointed by the will and pleasure of the Gods, I thinke (howe saimeth it to you

To much ioy  
blindeth the  
wisest mā of  
tenumes.



to you y be here also) that it is not god to strue against them: wherefore before them who haue preordained this, and you also which scime with your consent to followe their fates and destinies, I wishe that these two may increase and growe in Medlocke, and giue them leaue to reioice either other, that they may ingender and haue chyloden. And if you shall thinke it god, lette this deccae be confirmed with sacrifice, and let vs sal to two; shipping of the Gods. The army consented thereto, and with clapping their hands gaue a signe that they were contented with the match.

Theagenes & Caricia, are married by consent of Hydaspes.

Hydaspes then came to the altars, and ready to beginne sacrifice, said thus: O Sunne our lord, and lady Moone, for as much as Theagenes and Caricia are declared to be man and wife by your god willes, I am sure you will accepte of their offerings, and suffer them to doe sacrifice to you. This saide, hee toke off his owne miter, and Perfinas, which were the notes of their priesthood, and set one vpon Theagenes head, which was his owne, and the other vpon Caricias that was Perfinas, When this was done, Caricles remembered him selfe of the Oracles answered at Delphi, and saue that fulfilled in deede, which was promised before of the Goddes. Which was, that after they fledde from Delphi, they should come at length to a country schortly

with burning Phœbus beames:  
Where they as recompences due,  
That vertue rare doth gaine:  
In time to come ere it be long,  
White Miters shall obtaine.

The prophecy in the end of the second booke fulfilled.

Thus after they had on these white miters, and were made priestes by the voice and opinion of Hydaspes, and had done sacrifice very well, they roade in Chariottes drawen with hoxses, Hydaspes and Theagenes in one, Sifimithres and Caricles was in an other, and Perfinas with

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with Caricia in the third, but theirs was drawn with  
two white oren to Meroe with great joy, and melodye  
of instruments of musike, to accomplishe the secreter  
affaires of Cleoche in the citty for moze solemnities  
sake.

Thus endeth the Æthiopian historie of Theagenes  
and Caricia, the authour wherof is Heliodorus of Em-  
essa a citie in Phœnicia, sonne of Theodosius, which set-  
ched his petigree from the Sunne.

The end of the tenth and last booke  
of Heliodorus his Æthiopian  
Historie.

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